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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 18, 1842. VOL. XXI.—NO. 25

RELIGIOUS MISCELLANY.

A BRIEF AND EXPLICIT STATEMENT OF UNITARIAN VIEWS, BY A MINISTER TO HIS CONGREGATION.

We found on our table, a few days ago, a pamphlet, with the above title, which we suppose to be from the pen of our brother, Rev. H. Wood, of Tyngsborough. We like it so well that we transfer the whole of it to our columns.

1 Corinthians, xv. 1, 2.—'Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.'

Brethren,—My object is to present, at one view, an explicit statement of gospel truth, as I hold it, in reference to the principal topics of controversy at the present day. I do this, in order that the representations of it, actually given by myself and those who hold similar doctrines, may lie clearly in your minds; that you may have distinct views, for the purpose of comparison, examination, and reflection; and that you may be able to state and explain them, when misrepresented, either directly or by implication, by those who know them not, who have heard of them only casually and disconnectedly, or have seen them in distorted *Exhibitions*, or are determined to put them down, whether right or wrong, to further a party object. Against such it will be your duty to defend me and my fellow believers, by giving the true exposition of our views, whether you believe them in the full, in the main, in part, or not at all.

1. I have not preached *the Trinity*, the doctrine that God exists in three persons or distinctions, because I do not find it to be a fact revealed in holy writ; because the few passages quoted in proof of it to my mind bear a different meaning, when interpreted according to fair principles; because the doctrine of two natures in Christ, the doctrine that he is both God and man, I find not to be contained in the Scriptures, but, on the contrary, conflicting with them, and, moreover, abhorrent to the understanding, as making the same being infinite and finite, omnipotent and limited in power, omniscient and limited in knowledge; because the holy spirit, though personified in no unusual manner, I find to be represented, not as a person, but as something shed abroad, poured out upon men, from above. I have, however, preached God and Jesus and the holy spirit, as well as the advocates of the Trinity; but in a manner, I conceive, more accordant with Scripture and right reason, and in Scriptural words.

I have preached one God, simple in unity, without mystery, so far as he has revealed himself to us, although there may be much in his nature above our comprehension,—from whom all other beings came and all power proceeded,—the Father; knowing no God the Son, and no distinct God the Holy Ghost. My belief on this point is expressed in the language of inspiration, thus: 'To us there is but one God, the Father.'—1 *Cor.* viii. 6.

I have preached Jesus as the Son of God, a different, distinct being from the Supreme; 'begotten of Him;' deriving his *office* from Him, for it is said that 'the Father sanctified and sent him into the world,' that 'He gave him the work on earth to do,' that 'the Father appointed him the kingdom,' that 'He exalted him to be a Prince and a Savior,' that He 'gave him to be the head over all things to the church,' that 'he was ordained of God, to be the judge of quick and dead;'—deriving his *power* also from God, as it is written, 'The Son can do nothing of himself;' 'All power is given unto me in heaven and in earth;'—deriving from God also his *knowledge*, as it is written again, 'I have not spoken of myself, but the Father, which sent me, He gave me a commandment what I should say;' 'My doctrine is not mine, but His that sent me;' 'The Father loveth the Son, and showeth him all things that himself doeth.' If Christ ever said that he was one with the Father, it was not in the sense commonly alleged, but rather in a sense in which we may be said to be one with him, when, in the language of the Apostle, 'Christ shall be formed within us,' and 'that mind be in us which was also in Christ Jesus;' when, in the words of our Master, 'we abide in him and he in us;' when 'we do not our own will,' but 'make it our meat and drink to do the will of our Father who is in heaven.' That this is the sense in which Jesus was one with God is evident, when we consider the language he used in reference to this point in the last prayer with his disciples: 'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are; —that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us;—that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one.'—*N. T. passim. John* x. 36; xviii. 4. *Luke* xxii. 29. *Acts* v. 31. *Ephes.* i. 22. *Acts* x. 42. *John* v. 19. *Matt.* xxviii. 18. *John* xii. 49; vii. 16; v. 20; xvii. 11, 21, 22, 23.

That Jesus was different from and inferior to the Father is substantiated by such passages as these: 'Christ, who is the image of God;' 'My Father is greater than I;' 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only;' 'Ye are Christ's, and Christ is God's;' 'The head of man is Christ, the head of Christ is God;' 'When all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him.'—The Father was as much the God of Jesus, as of us. 'I ascend,' said our Lord, 'unto my Father and your Father, and to my God and your God.'—2 *Cor.* iv. 4. *John* xiv. 28. *Matt.* xxiii. 36. 1 *Cor.* iii. 23; xi. 3; xv. 28. *John* xx. 17.

Jesus standing in this relation to the Father, the worship of him would seem unauthorized; and, accordingly, it is written, 'The true worshippers shall worship *the Father* in spirit and in truth.' 'And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, *Our Father*, which art in heaven.' 'In that day,' (i. e. subsequently to the resurrection,) says Jesus, 'ye shall ask me nothing; whatsoever ye shall the Father in my name, He will give it you.' True, we read of worship as having been sometimes paid to him while on earth, but it by no means follows that this was religious worship; for it is well known that acts of obeisance paid to man, equally with those paid to God, are in Scripture language styled *worship*. Thus, we read that the servant in the parable, who was in debt to his master, 'fell down and worshipped him.' Again, 'King Nebuchadnezzar fell upon his face and worshipped Daniel;—and said, Of a truth it is, that your God is the God of gods.'—*John* iv. 23. *Luke* xi. 1, 2. *John* xvi. 23. *Matt.* xviii. 26. *Daniel* ii. 46, 47.

While I deny worship in the highest sense to the Son, and hold him to be different from the Father, I wish it, at the same time, to be distinctly borne in mind, that I consider him to have been transcendently elevated above common men. In the dignity and importance of his mission, in the perfection of his character, in the extent of his spiritual jurisdiction, I regard him as highly exalted above all other created beings. 'He is on the right hand of God; angels and authorities and powers being made subject unto him.' 'God hath highly exalted him and given him a name which is above every other name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.'—1 *Pet.* iii. 22. *Phil.* ii. 9, 10.

I have preached the holy spirit, as an influence proceeding from the Father, by which he acted on the minds of men miraculously, as on those special messengers of his will, the ancient Prophets, to enlighten them; by which Jesus was supplied with heavenly knowledge and power; by which the first disciples of our risen Lord were quickened to remembrance of the truth which he had revealed to them, and were enabled to work miracles in attestation of their divine apostleship; by which also the first converts to Christianity received the confirmation of their acceptance with God as disciples of his Son;—in the words of Holy Writ, 'God bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will.' This effusion, of which we read, I hold not to be the ordinary, but an unusual, operation of the Deity on the minds of particular individuals, for special purposes, which, after the establishment of the gospel truth in the apostolic age, appears to have ceased; all claims to it in subsequent times being unfounded, and explainable by the operation of what are called natural causes. We now receive the influence of the spirit through the influence of the truth upon our minds; the truth itself being the spirit, as Jesus said, 'The words that I speak unto you, they are spirit and they are life.' It comes also through the influence of prayer; not by miraculously enlightening us as to revealed truth, but by strengthening the faculties to patient and candid examination, and thus leading to a clearer discernment of it; not by miraculously conferring holiness, but by the solemnizing and sanctifying influences which flow from communion with the divine mind, kindling and increasing the desire after holiness, and leading to the faithful improvement of the mean of religious advancement.—*Heb.* ii. 4. *John* vi. 63.

Thus, while I deny the doctrine of the Trinity as not being a revealed fact, I have preached the Father, Son, and Holy Spirit, conformably with what I find to be the teachings of the Scriptures concerning them. I have obeyed the command of my Master, to 'search the Scriptures.' To those who judge me to be in fatal error, these same Scriptures speak in a voice which cannot be silenced: 'Who art thou that judgest another man's servant? To his own Master he standeth or falleth.' 'One is my Master even Christ.' Will any now persist in declaring a belief in the Trinity to be necessary to salvation; let such hear the declaration of Jesus: 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'—*John* xvii. 3.

2. I have preached *Regeneration* through Jesus Christ; not a change of heart from total depravity or from native depravity, for I read 'that God made man upright, but they have sought out many inventions,'—but a change from whatever wickedness is in them in consequence of the indulgence of the appetites and passions, and the neglect of the higher nature, which is their own voluntary doing against the light of reason and revelation. This change, which it is of the utmost importance to effect, should not, I conceive, be left to accidental causes to commence, but should be sought for, by a faithful attention to the means of religious improvement; by attendance upon the preached word, by reading and meditation upon the truth of God, and by prayer. We are free to use or neglect these means. According to the degree of voluntary neglect will be our sinfulness and our coldness; although it is true they may vary somewhat with different constitutions and circumstances. The turning from a wicked or indifferent course of life to a good and useful one may take place suddenly; but the Christian character is not at once attained, neither does it always certainly follow from conversion; it is reached only after a lapse of time, by growth in grace, through the habitual improvement of spiritual privileges, and 'patient continuance in well doing.' In the development of the religious character, we have 'first the blade, then the ear, after that the full corn in the ear.' That people may forsake evil, become dead to sin, be created anew in Christ Jesus, grow up in all things unto him, and be full sharers in the joys of his heavenly kingdom, is my sincere and earnest desire, in common with other laborers in the Lord, and has been the end towards which my efforts in the ministry have hitherto been directed.

3. I have preached *the Atonement* through Christ; not that Jesus gave himself to appease the divine wrath against sinners, without which sacrifice mercy could not be shown; for God is unchangeable Love, as it is written, 'In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him;' nor that Jesus in a literal sense died for our sins, washing them out with his blood, but figuratively; his death being a proof of his love for our souls, and of his desire that we might receive and be purified by his truth, to establish which and exemplify its spirit, he gave himself. 'No man hath greater love than this, that he lay down his life for his friends.' By this act our sympathies are awakened, our affections are won. We yield ourselves to be taught by him, we resolve to obey his commands and walk in his steps. Led by him, we are no longer aliens, but children of God; no longer rebellious and perverse, but reconciled, *at one* with our Father and Governor. This reconciliation on our part gains for us the favor of the Most High, and we are happy. Thus the death of Christ is instrumental to and becomes our salvation. And in view of this we readily join in the general ascription of 'blessing and honor, glory and power, unto Him that sitteth on the throne, and to the Lamb forever and ever.' So have I preached 'Jesus Christ and him crucified.' —1 *John* iv. 9.

4. I have also preached Jesus as our *Intercessor* at the right hand of the Father, as it is written, 'He ever liveth to make intercession for us.' I have preached Jesus, our *Judge* by the appointment of the Father, who 'hath committed all judgment unto the Son.' So that 'we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' For thus have I preached concerning *the future*, as the full teaching of revelation. *Heb.* vii. 25. *John* v. 22. 2 *Cor.* v. 10.

5. I have preached *faith and good works;* not one without the other, but both; faith as an operative principle, good works as its natural result and outward expression; just as a pure fountain sends forth pure streams, and as a good tree brings forth good fruit. Since the mere belief in doctrines, and empty profession, and excited feeling, have often laid claim to the Christian name, while contradicting conduct has brought reproach on religion, I have insisted on evidence of inward goodness, adopting as the true test of character the rule prescribed by the Savior, 'By their fruits ye shall know them.' Following the Apostle, I have declared, that 'faith without works is dead.'

6. I have preached *morality*, that morality which is founded in the law of love, —a part of religion, which has not always received due attention, which is in danger of neglect in times of great division and excitement, which is wanted in business and social intercourse and the family concerns of every day, which Jesus insisted upon and exhibited, and which his Apostles called for in the lives of their converts with emphatic particularity. Accordingly, I have preached to you not to lie to one another; not to defraud one another; to cherish no enmity, jealousy, envy in your hearts; not to be passionate, suspicious, uncharitable, denying others their just rights;—but to be strictly honest and fair in all your transactions; to set a watch on your mouth, that you offend not with your tongue; to be dispassionate, mild, amiable, forgiving, charitable, though others are not; and in all things giving them what is their due, what, with the most enlightened views and enlarged minds, you would desire should be rendered to yourselves. The aim of my preaching on this topic is expressed in the words of the Apostle, 'See that ye love one another with a pure heart fervently.'—1 *Peter* i. 22.

7. But I have not stopped here. For nothing have I labored more earnestly than to establish your souls in the love of God, the Father of our spirits, our constant Benefactor, on whom we are dependent for all things, the Father of innumerable mercies. I would have you so love him that you shall live to him,—purifying, regulating, and governing your hearts by his truth,—keeping all his commandments, ever submitting yourselves to his appointments,—making it your meat and drink to do his will. The constant aim of my preaching has been to incite you to press forward to the practice of religion in the full,—in the height, and depth, and length, and breadth of its spirit in goodness and piety. It has been my desire and aim that you might be filled with all that living fervency of emotion, than which there cannot be greater than that expressed in the words of the Psalmist, 'As the hart panteth after the water brooks, so panteth my soul after thee, O God.'

8. The religion of Christ, our most valuable possession, I have preached to be the gift or of the grace of God. The powers of mind by which we make it ours are also his gift, and for the exercise of them we are constantly dependent upon him; but the employment of our faculties in thought and prayer, and in striving to plant the religion in our bosoms and manifest it in our lives, I have represented as our work, which we are free to commence at any time, and which we can carry on, as required, to perfection. If we are true to ourselves, God will be true to aid and bless; as in the vegetable world, we are free to put the soil teeming with life into a state of preparation, then to sow, cultivate, and watch,—another secret power operating with us, supplying our energies, and giving air, moisture, and warmth for the growth of the plants to maturity. How, then, can it be said that I believe we can of our own selves to everything? My real belief, expressed in Scripture language, is, that we must work out our own salvation with fear and trembling, while God worketh in us both to will and to do of his good pleasure.' —*Philip.* ii. 12, 13.

Such has been my preaching. Such are my views with regard to religion, stated explicitly, simply, honestly, without reserve. So do I read my Bible, according to the knowledge I possess and the understanding given unto me. So do I read, applying just principles of interpretation, and not regarding the charge of wresting Scripture, where no proof is advanced to substantiate it; a charge always brought against those who oppose a literal meaning where a figurative one seems required, or who have the boldness to dissent from a common or cherished interpretation where it appears to be erroneous. I would 'fear God more than man.'

And now what shall I say? that my views of the religion of Jesus are, beyond all question, in every respect true? that through no other can there be salvation? that there is no goodness or piety except in believing these? that the day is coming when the hollowness of all others will be perceived, and when it will be found that these form the gate to heaven? No. And yet I believe the views which I have preached as undoubtingly, as if I said all this. However others may regard it, to me such an assumption savors of a spirit which is far from becoming in those, who profess to sit at the feet of Jesus as humble inquirers after the truth. It is virtually a prohibition of that free discussion of the sentiments of others, which may lead to the adoption of them. It bears too much the stamp of Party. It is setting up one's own judgment as a standard, and attempting to bring all others into submission to it. It is a pretension to infallibility, or there is no such thing. But I do say, Think of the doctrines I have preached. Examine them. Weigh the proof for and against them. Reject what upon mature consideration you cannot adopt. Hold fast that which you think to be good. 'Be fully persuaded in your own minds. Should you adopt, in the main, as yours, the views now set before you, after all that may be presented on the other side, be not moved by denunciations, or exclusion, or coldness, or sneers, or sighs, or entreaties, or tears even,—these are not argument. In respect to man, be independent. Hold yourselves accountable only to God. Before him in all things walk conscientiously. And 'the God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you' in your honest convictions.

EVIDENCE OF MIRACLES.

The evidence which the performance of miraculous works affords to the divine authority of the person who performs them, is of the simplest and most convincing kind. In unenlightened ages of the world it was believed, that there were certain secret powers of nature, over which men might obtain control by magical arts, and thus change the ordinary course of her laws; of that there were beings intermediate between God and man, endowed with a portion of his power, and using it occasionally independently of him, or in opposition to his will. But philosophy, has cleared away these errors, which in past times have obscured the evidence of real miracles; and the truth is now confessed, that the supreme Author of nature alone can change the order which he has established for the succession of causes and effects. According to our usual experience, when the eye has lost the power of sight, its perceptions either cannot be restored at all, or only by practised skill, and a very gradual process; but HE who framed the eye and adapted its organization to the subtle element from which we derive the sensation of sight, can in an instant pour the flood of light through its long forgotten channel. No human voice can recal the spirit that has forsaken its earthly dwelling place, or arrest the process by which the deserted body moulders to dust; but HE in whom we live and move and have our being, can bid it return with the same ease as he breathes into us the breath of life. Were the laws of nature not generally uniform, life would be thrown into confusion, from the impossibility of calculating on any future event; had they never been interrupted by miracles, wrought for an adequate purpose, there would be no proof of a Divine Revelation. For how can any one who believes himself to have received a supernatural communication from God convince another that his belief is not a delusion, and that what he declares that God has revealed to him, is not the suggestion of his own mind, and exposed to all the chances of error which belong to ordinary human judgment? Even the excellence and purity of a doctrine will not alone prove it to be of divine origin; for who can undertake to fix the limits, to which unassisted human reason may advance in the discovery of the truth? A miracle therefore, when performed openly, deliberately, before a sufficient number of witnessess, not prone to easy belief, and having strong motives for cautious examination, is the only decisive proof that a religion professing to come from God has really his sanction. Such the Gospel miracles pre-eminently are, and they are appealed to as proofs of a divine mission both by our Lord, and by his Apostles. 'Believe me,' says he, John xiv. 11, 'for the works' sake.' When the Jews saw that wherever he came the blind received their sight and the lame walked, that the lepers were cleansed and the dead raised, they believed in his name, because of the miracles which he did; they justly drew the inference, 'Rabbi, thou art a teacher come from God; for no man can do these miracles which thou dost, except God be with him.' John ch. iii. 2. Nor will you find throughout the Gospel, that any one who made a profession of faith in him, on the ground of his miracles, drew any other inference from them than this; and once convinced of this, no one hesitated to receive him as authorized to declare the will of God. And when the Apostles, having just received the Holy Spirit, made their first address to their countrymen in their apostolic character, they speak of their master as 'Jesus of Nazareth, a man approved of God among you by miracles, signs, and wonders, which God did by him in the midst of you.' Acts ii. 22.—*J. Kenrick.*

'EPISCOPAL INTOLERANCE.'

The New York 'New World' contains an editorial article, under the above head, from which we take the subjoined paragraph, relating to the subject on which our correspondent, H. remarks:

'There is now published in our city a weekly paper, called *The Churchman*, which represents, or misrepresents, the interests of Episcopacy, and is regarded as the official organ of that denomination of Christians. The columns of this journal have for a few weeks past developed a purpose and a principle of despotic intolerance which—the circumstances of time and place being taken into the account—were never exceeded in the darkest periods of Popish supremacy.'

Messrs Editors,—It seems that the Education and Missionary Society of the Episcopalians in the Diocese of New York had fallen into embarassment; and those in authority in the Church recommended that every parish should forthwith take up a collection additional to the annual one. Some of these parishes had but just made their annual collections, and feeling probably the influence of the times refused to repeat the dose. Whereupon the Board of Managers of the Education and Missionary Society had an indignation meeting and determined to publish in the official organ of the sect the names of the 'delinquent' parishes. We have seldom known a greater reach of impudence than this. Without taking pains to know what societies were unable to do more, without considering that every Church is an independent society and not enslaved to any man or body of men, at once the sentence is given and executed. The defaulters are proclaimed to the Episcopal world by its established organ 'The Churchman.'

Nor is this all. When St Marks Church ventured to cast off this undeserved reproach, and published certain resolutions in self-defence endorsing them with a statement by Dr. Anthon which presented simply the facts in the case, the guilty party at once commenced the assault upon the solitary man whose voice was heard in vindication of a just, necessary, and Christian cause. Dr. Anthon is pronounced the greatest of offenders. The thunders of the Church are exhausted upon him. His couduct is declared 'utterly subversive of all consistency and stability in the Christian life.' The $1500 raised by his society in the five past years seem only so many accusing voices summoning them to judgement.

Your religious public will not care about the details of this comparatively foreign controversy. The case refered to is only one of many signs which High Churchmen have recently manifested of a disposition to 'lord it over God's heritage' in a manner which, freemen in Christ Jesus,' ought not to brook. And in other respects, the claims set up by this sect are not only intrinsically preposterous, but such as other Christians cannot but regard as insulting and injurious to themselves. Episcopalian clergymen in the vicinity of N. Y. are almost the only ones who cannot unite with any other ministry even in a funeral service. And instances have occured, where not content with denying the validity of other ordinations in the abstract, this ministry has proceeded to repeat services already performed to the satisfaction of every one present, without any request for such interference, and against the known wishes of those to whom the matter exclusively belonged. We say this because we think such facts need only be alluded to, to be discountenanced by the community and frowned upon by the intelligent and pious of every sect. H.

New York.

THOUGHTS ON SICKNESS.

A state of sickness is far from one of unmixed evil, in itself, its circumstances or its consequences; This conviction is not worthless as an allevination; yet it acts, rather remotely than directly. It cannot be always sufficiently present to the minds or in sufficient vividness to counteract the pressure of affliction. It is rather the reflection of the observer, than the experience of the sufferer. Some intermediate agency is needful to make it bear upon the victim of sorrow, and blend it with other means of alleviating his condition. I shall proceed to indicate these, first observing, that whatever their power may be, an ample field for their exercise is provided by the various emergencies of the state in question.

Yes, great, and manifold, and bitter, are the evils of lingering sickness. The paroxysm of pain, when bnt one sensation is felt—the sensation of anguish—and consciousness is reduced to the consciousness of suffering: the weariness of tossing on a feverish bed, exclaiming 'in the morning, Would to God it were evening, and in the evening, Would to God it were morning;' watching the gradual fading of day into night, and again the gradual brightening of night into day, but without exertion in the one, or repose in the other; seeing inanimate nature pursuing its destined course, suns rising and setting, moons waxing and waning, flowers opening and withering, all moving, rolling on, and answering the great end of being, without knowing it, while with us consciousness is only that of passive existence: hearing from afar the bustle and stir of this mighty world, where there is so much doing and to be done, and where even the weakest and humblest has his sphere of action, and ministers something to the sum of happiness and improvement; but hearing it only as if we were in the grave, and the busy crowd rushed by us or over us: the painful and humbling sensations of being not only a blank, but a burden in society; the feeling of helplessness and dependence on others, even for the merest trifles, which only the tenderest care in them can make tolerable, and which no kindness can entirely repress: the weakness which ever forbids efforts to which imagination incessantly urges, till the mind sinks in its vain struggle with the infirmities of the body, shattered and exhausted, like the bird beating against the bars of its cage: the thousand anxieties about dear and perhaps helpless survivors, suffering in our sufferings, and orphaned in our loss: the revoltings of nature at pain, decline, extinction:—these are evils which require an antidote; the bare possibility of exposure to these should make the healthiest ask, How shall I support them? Banish not that question till the time come; it will be then too late. There are resources, but they must all be previously accumulated.

The attachment of friends and associates is then most desirable. Their mere sympathy is soothing; and their kind offices are continually needful. Miserable is he who then depends on the mercenary aid of hirelings, or on the cold dictates of duty. Of that cup, affection only can sweeten the bitterness. It requires an attention which no price can purchase, no authority command, and for which, independently of religion, the whole earth can furnish no adequate substitute. It is true, for want of the judgment which should guide, the patience to endure, the ingenuity to devise, the best and kindest may fail in rendering the services they wish; but without that affectionate interest, all must fail. Sickness, however, is not the time to acquire, but to try, regard. To accumulate gratitude by kindnesses, to command respect by estimable qualities, and conciliate affection by amiable ones, is the work of moments more at ease, and seasons of greater activity. Then must be hoarded in the hearts of others the supplies of love for which you need so largely to draw during the necessities of sorrow.

Books are then, to those who can enjoy them, a precious and almost unfailing resource. Those mute companions have a soothing language of their own, by which they speak to the mind and hold communion with the heart: they have not the forgetfulness which depresses, the monotony which tires, the obtrusiveness which disgusts, or the obstinacy which exhausts. They are instructive as the wisest teachers, faithful as the truest friends, subserservient as the humblest slaves. There may we find congeniality with our every mood, from the lightest amusement to the gravest speculation. He who is addicted to reading, is never alone, never forlorn. That taste may stand him instead of most others. He who forms it, hoards a treasure, and enjoys it in hoarding. It comes not merely because needed; it obeys not a fiat of the will; it is not the work of a moment. If reading be no pleasure in health, it will be no consolation in sickness; if it be not an occupation, it will never be a solace; if it have never been pursued as a duty, it will never be relished as an enjoyment.

Great is the alleviation of the evils o sickness by the habit of self-command. The endurance of pain, the conflict with weariness, and the degree of suffering which is caused by the nervous irritability resulting from a disordered state of the bodily functions, depend very materially on the habit of self-control. Without this, they are aggravated tenfold; they are assisted by the mind in their ravages, instead of being counteracted. But he who can suppress the fretfulness that struggles to his lips, who can set up a voluntary calmness against an involuntary irritability, who can summon all his powers to the task of patient fortitude, has a shield from which many a fiery dart falls harmless that else would lacerate and inflame his bosom. But the acquisition of this habit is one of the highest boasts of mental discipline. 'Greater is he that ruleth his own spirit than he that taketh a city.' Wait for sickness to acquire it! As well might the mariner await the storm to study the principles of navigation. Its formation is the task of years; its utility is the occurrence almost of every day.

But pre-eminently would I enforce the necessity of Religious Principle, which should ensure all the rest, and which is essential to crown their work. O wretched is he who, in that sick room which may be only the anti-chamber of the grave, is yet wholly unfurnished with this medicine of the mind; who has never thought of his nature, his prospects, his duty, his God: who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits. Wretched is he whose religion, however sincere his faith, is but a mysterious and terrific superstition; whose God is robed in the thunder-cloud, and his sceptre the destructive lightning; who gropes for evidence of the mercy of heaven in unfathomable speculations, or the wayward changes of frames and feelings; who sees the grave yawning for him, and in that gulf a deeper still of never-ending anguish. Wretched is he who, disgusted with the credulity that devours any absurdity, has flown to the scepticism that admits no truth; who deepens the shades of futurity by the blacker darkness of his own mind; who, because it is not the illumination of noon, quenches the only torch that could light his steps through the gloom. The neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then is it that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man to know for his support and hope. Give us but these principles, and Nature, Providence, and Christianity, teach, and confirm, and demonstrate these, and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world.

SECTARIAN FAITH—ANGRY PASSIONS.

We are acquainted with certain persons, calling themselves Christians, who would do well to read the following passage two or three times, and then to spend an hour in careful self-examination. We quote from Blanco White's 'Second Travels of an Irish Gentleman in search of a religion,' —a work in which almost every species of devout self-deception is analized and laid bare with singular acuteness.

'There is a passionate assurance in matters of Christian faith, which, being nothing but a disguised party spirit, is still, and, we fear, will long be, displayed in the religious world as the highest of supernatural gifts. Were we to propose a specific distinction for this spurious faith, we should say that it is inseparably allied with anger. Being a *faith* of the *will*, and depending a great deal on that sympathy which is the soul of party, it is painfully disturbed by opposition, or even simple disbelief. Hence the exact similarity of the zeal which this faith exhibits under every possible variety of creeds. The Mahometan, the Hindoo, the Jew, and the Christian, calculate the sincerity of their faith by the glow of passion which the denial of their tenets excites in their breast. 'Away with such a fellow from the earth, for it is not fit that he should live. 'Such has been the natural expression of the feeling commonly mistaken for faith, from the days of Paul to those of the last victim of the Inquisition. No man acquainted with the human passions can doubt for a moment that such manifestations of anger, whatever may be the apparent occasion, necessarily proceed from pain inflicted on the grossest, the most selfish, the most animal part of our internal being. When, however, the progress of civilization, or rather the check which widely-spread unbelief and dissent lay upon this spurious faith, prevents such furious manifestations of zeal, there succeeds a boasting of certainty, which gives vent to anger in the shape of dogged assertion. It is perhaps mildly expressed, the tone is that of compassion, but there is a lurking satisfaction in the very certainty and magnitude of the danger from which we assure the opponent that he cannot escape unless he gives way to our arguments. By calling our arguments *demonstrations*, we imply that he that rejects them must be deficient in some very important good quality of mind or heart. It is a most delicate and safe way of enjoying that pleasure in which the lower sort of people indulge, when they tell their adversary that he is either a liar or a blockhead.'

'THE SAFE SIDE.'

It is no uncommon thing, for exclusive sectarians, after being refuted by liberal Christians on all the points of theology in dispute, to urge this argument; 'Well, *ours*, after all, is the safe side; for Unitarians allow that the Orthodox may be good Christians, whilst the Orthodox will not grant the same in regard to Unitarians.' Just as if 'safety' was to be found in yielding an easy credence to all sorts of doctrines indiscriminately, rather than in carefully separating the true from the false and adopting only the former. As well might a man, anxious for his health, fancy himself on the 'safe side,' in eating every product of the field,—the poisonous no less than the wholesome herbs. On this topic an English writer remarks, with philosophical shrewdness, thus:

'The argument to which you allude proceeds from one of the most remarkable weaknesses of the human mind. It proceeds from that vague fear of things unknown, or dangers which are merely *possible*, which seeks for remedies in the most fanciful things, merely because it is *possible* that they may be remedies. The boundless domains of human superstition have been crowded with monsters, the offspring of this weakness. Observe that, with unreflecting minds, it is an axiom that *safety* increases in proportion to the *number*, not to the selection, of the means employed. Have you not marked the persecution which, owing to this prejudice, every poor valetudinarian has to endure? Every one who meets him has some new remedy to recommend. They are all *safe;* they can do him no harm: why should he not take them, at all events, in *addition* to those prescribed by his physician? The good-natured friends who urge all this, forget that the remedies recommended by a skilful physician *may*, and very likely *will*, be defeated or checked by the multitude of *safe* things which they so vehemently patronize. Even if the qualities of their simples were ever so innocent, the quantity to which they would amount would be enough to choke the poor patient.'

MOURNING APPAREL.

'The monster, *custom*, who all sense doth eat.' [*Hamlet.*]

To the Editor of the Courier:

As we claim the reputation of a common-sense people, and profess to despise the slavery of prescription and usage which enthrals our trans-atlantic neighbors, and to adopt or reject customs, according to their intrinsic merits or defects, I have a faint hope that the view I am going to present of this subject, may reach the understandings and the sympathy of at least a few of my intelligent fellow-citizens, as I am sure it must in their hearts. I shall be quite understood by those who have truly mourned the loved and departed, when I utter a solemn protestation against the prevailing custom of violating that sacred season which *nature* has consecrated to the broken spirit, by summoning tailors and sempstresses, discussing the material, the shape, the fashion of the new garment, the French collars, the wrist-cuffs, the veil—'shall it have a deep or a narrow hem?' The more we contemplate it the more it shocks us. But let us look at it for a moment, soberly and philosophi-

phically, and satisfy ourselves, that in observing this custom, we are rather obeying a long settled prejudice, which we have adopted without reasoning, than following the spontaneous promptings of bereaved affection. What do we propose to ourselves in wearing mourning? To show respect for the dead. Let us suppose the spirit of the dear departed one, looking down upon us at this season of tears. Does it find us in the quiet and solitude of our chamber, engrossed with the image of our friend, weeping tears of tenderness at the review of his virtues and his affection, improving the hallowed moments of a subdued spirit, in gently reproaching ourselves for our short measure of friendship, and breathing salutary and holy resolves to make up, to the living, our delinquencies to the dead? Or does he find our thoughts upon every thing but himself; upon the veriest frivolities of life; upon personal appearance?

But others will say, 'it is a respect we pay to long established usage.' I answer, 'examine yourself, my friend, and see if a custom that has so little to recommend it seems to you as obligatory as the duty of affection and true respect, which so plainly points you to solitude, to reflection, to tears, and a holy and undisturbed converse with the spirit which has but now taken its flight. You do not, indeed, yet realize that it has left that dear familiar form; those features are still there, in all the placid serenity of a conscience at peace; and can it be that the soul has fled? You but half believe it; you do not *feel* it to be so; but would still gaze upon that mysterious and not quite mortal expression, which thus agonizes your heart at one moment, and in the next, whispers of peace and joy unspeakable!—But no!—You must go and order—the heart of my readers says, 'do not utter it,' and I will not.

I shall ask you indulgence, Mr. Editor, for about the same or a less space in your paper, a few days hence, that I may offer a few practical objections to this custom, which I am sure must reach the conviction of all right-feeling and right-thinking people.—*Boston Courier.*

CHRISTIAN REGISTER.

BOSTON, JUNE 18, 1842.

RELIGION AND BUSINESS.

It is an old topic upon which we are going to say a word, but one that needs now as much as ever, to be pressed upon attention, at least in some quarters. Sad it is to find men so slow to learn, that the true test of Christian regeneration is not feeling and profession, but a godly life. We subjoin an anecdote, and ask our readers if they have not often met with something of the kind in his walks. During the excitements and protracted meetings of the past winter,—as we have been told and also seen stated in print,—one of our citizens met a neighbor, took him by the hand, and besought him to go to the meetings and become a Christian. 'I have done so,' said he, and have got religion; I am now at last a Christian.' 'You are a Christian, then, all at once?' said the other; 'you now profess to act strictly on Christian principles, I am glad of it, I congratulate you. Suppose now we have a settlement of our little accounts between us. Pay me that thou owest me.' 'No,' said the new born child of grace, turning on his heel,—'religion is religion and business is business'!!!

And so the actions, if not the words, of many seem to indicate, that with them religion is one thing, and morality quite another. But a greater error a man cannot easily fall into. No faith, no feeling, no profession can avail much for one whose life is not holy. The religion of Jesus is eminently a practical religion. Its claims are not answered, unless its spirit accompanies men into their ordinary pursuits, and causes its influence to be felt in all the diversities of innocent and useful occupation. A man's religion, if genuine, will go with him wherever he goes, and dwell with him wherever he dwells. It is into the domestic, social, and business character, that the Gospel was designed to carry its purifying, controlling, and ennobling power. He who knows anything of the subject, as he ought to know it, expects to be saved, not by being drawn by his faith from his appropriate offices in the ordinary pursuits of society, but by being sanctified by it in the very act of fulfilling them. It is in the world, in the manifold relations of life, in the daily pressure of multiplied avocations, that the reality of one's religion must appear; and if it appears not there, it is vain that it does so in the closet or the church. He that is not a Christian in his business as well at prayer meetings, in his common, every day dependencies and pursuits no less than on Sundays and at the Communion Table, is not a Christian in any true sense of the term. A man who is a tyrant in his family, or a knave in his shop or counting-room, or immoral anywhere, may talk of the time when he was regenerated, if he please; but it can avail no more in the sight of God, than so many words about any other unreal thing. The life, the life,—by this alone is a man to judge whether he is a Christian. 'Not every one who saith unto me, Lord, Lord, but he that *doeth*,' &c.;—see the whole of our Savior's sermon on the Mount.

REMOVAL OF BUCKMINSTER'S REMAINS.

Seldom have we witnessed a more impressive scene than on Sunday last, when the remains of the Rev. Joseph S. Buckminster (who died June 9th, 1812) were removed from Waltham to Mount Auburn. The day was mild and beautiful, and all the services were judicious. A large number of persons from Brattle Street Society were present, together with many who felt an interest in the remarkable man whose earthly remains were once more to be committed to the earth. The prayer, by Rev. Dr. Parkman, was peculiarly solemn and appropriate, and the address, by Dr. Palfrey, seemed fitting the occasion. It contained a brief statement of the most important events in Mr. Buckminster's life and a discriminating analysis of his character. And although to many these events may be familiar, yet at this time it may be interesting to some to have them recalled to the memory.

Buckminster was born 1784, at Portsmouth, N. H. His ancestors, for several generations, were clergymen. He was early noticed for the astonishing developement of his mind. At four and five years of age he began the study of Latin and Greek. His thirst for knowledge continued through life. At the age of twelve he was ready for College. He was entered as a student at Cambridge in 1797 nearly a year in advance. His career at this institution was equally honorable to his moral principles and his mental powers. In 1800 he received the honors of the University; after which he devoted four years to the study of theology. To these studies he devoted his best powers, and having gone over an uncommonly wide field of preparatory study, in October, 1804, he yielded to a request to preach before the Society in Brattle Street. His sermons were listened to with wonder and delight. He at once received an invitation to become the minister of the Society, and was ordained, Jan. 30, 1805. In October of this year, he was seized with a fit of epilepsy, and in the spring of 1806 the increase of his disorder induced him to think of a voyage to Europe. He passed through Switzerland, France, England, Scotland, Wales, and in Sept. 1807, reached home. His powers were invigorated, but his disorder remained radically the same. The remaining years of Mr. Buckminster's short life were marked by few incidents. He was a laborious student, a faithful pastor, an eloquent preacher, a warm-hearted friend, a philanthropic citizen. He was actively engaged in almost all the literary and benevolent societies of his day. In 1811, he was appointed the first Lecturer on Biblical Criticism at Cambridge. But with these splendid powers and solid acquisitions he was destined to pass away, and on June 9th, 1812, having just completed his twenty-eighth year, he closed his earthly existence.

Perhaps no one has lived among us who has awakened in others more veneration and love, or whose memory has been more faithfully cherished by intelligent and devout minds. His whole character seems to be considered as sacred, and those who knew him, can hardly speak of him even now, after the lapse of thirty years, without visible emotion.

Thirty years have gone by, since, with many tears, his body was consigned to the tomb. Now the remains have been taken to this garden of graves, where the silent preacher will repose, surrounded by his silent flock.

We presume the address delivered on this occasion will in some form be given to the public. The music introduced during the service rose on the summer air with plaintive softness, and the whole scene was one which no one present could be willing to forget. W.

REMARKS AT THE ANNIVERSARY OF THE A. U. A.

The Rev. Mr. Eliot, of Saint Louis, Mo., said that he was happy in being able to concur with those who had taken an encouraging view of the present condition of our Churches. Such a view can certainly be taken of the Churches west of the mountains. Without exception, they are in a healthy state; not yet large but vigorous and growing. The Church in Cincinnati was struggling, a few years ago, under a heavy debt and many discouraging circumstances. Now the debt has been liquidated, through the great exertions of a few generous individuals, and every prospect is fair. Whatever can be accomplished by a devoted pastor and a united people, will be done there. In Lousiville, Rev. Mr. Heywood has been laboring for two years, with satisfactory results. That society was never in a more healthy or hopeful condition than now. And there is no doubt that the continued labors of that excellent minister will secure to the good cause continually increasing success. In Hillsboro,' Illinois, Mr. Huntington has charge of a small society, to whose spiritual interests he still devotes himself with singular self-devotedness. Such an example is the most eloquent preaching. In Quincy, brother Moore, and in Chicago, brother Harrington are reaping the good fruits of indefatigable labors. Their societies are vigorous and free from debt. They exert a strong and beneficial influence in their respective communities. In St. Louis, the society although yet small, is steadily increasing, and an addition to the House of Worship is now in progress. Thus, by a cursory examination, we see cause of encouragement. Thus far, our progress in the West has been, at least, fully commensurate with our exertions. We have reason to be fully satisfied. We ought to feel stimulated to greater exertions.

For the Register and Observer.

REMARKS ON ACTS III. 19, 20, 21.

'Repent ye, therefore, and be converted, that your sins may be blotted out when times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of the restitution of all things which God hath spoken of by the mouth of all his holy prophets since the world began.'

This passage—though its language is so plain and apparently perspicuous—has some difficult points. It will not be comprehended on a hasty perusal. The first inquiry is for the force of the term, *when*. Is it merely an adverb of time; or, also, a connective particle? And if the latter, what does it connect? Did the Apostle mean to enjoin a future repentance? Certainly not. Did he declare a future forgiveness to be received during the times of refreshing? No. Their sins would, undoubtedly, be remitted as soon as repented of. What connection, then, have these times with repentance and the remission of sins? The fact of them is mentioned as a consideration of encouragement. These times, then incipient, may include the whole course of the Christian dispensation. The Gospel was first preached in these words; 'Repent, for the kingdom of heaven is at hand.' The Messiah is about to reign; times of refreshing are ready to come; repentance and the forgiveness of sins will then be preached unto all men. And none can be the accepted subjects of this kingdom but the penitent and the pure in heart. Jesus Christ, the Messiah, has already appeared. And though he has been crucified, yet he will come again. And He shall send Jesus Christ, whom the heavens must receive—retain—until the times of restitution are consummated. For him hath God exalted with his own right hand to be a Prince and a Savior to dispense repentance and the forgiveness of sins. He has been received up into heaven and is now set down on the right hand of God. He will there sit until his foes shall lie at his footstool; until all things are put in subjection under him; until all Israel be saved and the fulness of the Gentiles come.

But was the second advent of Christ to be *personal*? This is the main inquiry; the most difficult point of the question. It is probable that the first Christians expected that it would be. But has the event justified this expectation? More than eighteen hundred years have now elapsed, but no personal manifestation of the Savior has taken place. And yet his second advent was speedily to follow the first. He declared that it would take place during the life-time of some who saw and heard him before his crucifixion. 'Verily there are some standing here who shall not die until they have seen the Son of Man come in his kingdom.' And all the Apostles declared that the advent of their Divine Master was near; that the Lord Jesus would come quickly; that the day of the Lord was at hand. There can be no reasonable doubt but that the advent has taken place. The kingdom of God has come with power. The Son of Man has been enthroned. Nations have been gathered unto him. His enemies have been dismayed and defeated. His Apostles have been placed upon thrones, judging the tribes of spiritual Israel. The overthrow of Jerusalem and the Jewish power removed an inveterate obstacle to the progress of Christianity. The conversion of Pagan Rome furnished a powerful facility. The fall of the great Empire of the Cæsars laid the foundation for a new civilization and for more liberal forms of civil government. Christ, in the principles of his Gospel, reigns over the nations more efficiently than he could have done if the imperial throne had not been demolished. The true doctrine and spirit of his religion is becoming more justly understood. Its corruptions are dying out. The time is manifestly being hastened when all the Gentiles shall come to his light, the isles wait for his law, and all nations call him blessed and be blessed in him. These are the times of the restitution of all things foretold by the prophets of God from the beginning of the world. The seed of the woman bruises the head of the serpent and all people are blessed by the covenant of Abraham.

When Christ was to make his second advent he would come *to reign*. He would come into his kingdom; reign over the house of David forever; judge among the nations and cause them to beat their swords into plough shares and learn war no more, but sit every man under his vine and fig-tree unmolested. God, having long suffered all nations to walk in their own way, and thus winked at the times of ignorance, would command all men everywhere to repent because he had appointed this to be the season when he would judge—rule in and over—the world in righteousness by that man whom He hath ordained and raised up to bless every one by turning him from his iniquities.

We come again to the question; was Christ to return *in person* to the earth? Is there a single passage of his own words which evidently bears this import? And if he, himself, did not promise to come *personally*, then would the Apostles have had authority to predict that he would thus come? That he did promise *to return* and to reign; and that the Apostles declared his return and reign, is a fact unquestioned. But he has never yet returned *personally*. And yet he reigns. 'Prayer is made through him and chiefly is he praised.' His kingdom has been established among the heathen and extended to the ends of the earth. His name is above every name. His empire is incomparably the most glorious that ever existed among men. It is a rising kingdom and consists, not in organization, pomp and riches but in the greater blessings 'of righteousness, peace and joy in the Holy Ghost.' God is glorified in this kingdom and will be yet more glorified when it shall come in its fulness. How much greater is the Divine glory displayed in this kingdom 'of the increase of which there shall be no end,' than it would be in the event of such a personal advent of the Son of God as some describe and expect; when a fire shall consume utterly all the contents of the earth, every creature in whom is the breath of life, and they shall become ashes on the surface of the ground; when the New Jerusalem shall descend from the regions of the air with Christ and every sanctified soul—but a small portion of mankind—and they shall take possession of the earth and reign for a thousand years. But this kingdom has no increase. It blesses but a comparative few and this number is never to be enlarged. Can it be thus that the great Redeemer will see of the travail of his soul and be satisfied? Is the promise thus fulfilled? 'He shall have the heathen for his inheritance' and 'of the increase and peace of his kingdom there shall be no end.'.

If the advent of Jesus, announced in the passage under consideration, did not import a personal appearance, who can believe that such an appearance is intended in any other passage? That it did not declare a personal advent is obvious from the event. He did not personally appear at the destruction of Jerusalem. Nor was that national judgment a time of refreshing from the presence of the Lord. Nor could the advent intended be about the middle of the nineteenth century, for that could be no consideration why the audience of Peter should immediately repent and be converted. But admit that the coming of Christ denoted the erection of the kingdom of the Gospel dispensation, and all is consistent, pertinent and true. The thing has taken place. The time of refreshing has come. The restitution of all things has been in progress from that day to the present time. The reign of Christ is glorious. The kingdom of God, taken from the Jews, has been given to another people, and they have come from the East and the West, from the North and the South, and sat down in this kingdom. The first have become last, and the last, first. Many have been called, and some, accepted. The consummation yet remains, when the true 'Israel shall bud and blossom and fill the face of the world with fruit.' S. F.

HEAD-WORK—HAND-WORK.

Messrs Editors,—The notion is entertained by not a few persons that manual labor is the only source of wealth. Hence the prejudice of the working poor, in some parts of the country, against the non-working rich. They say—'our hands do the work, but we get only a bare living; whereas our neighbor, who never took a tool into his hands, has grown wealthy. Shall this be borne? No. There must be a change—there must be a division of property.' Now see the error of all this. Head-work is as necessary to the accumulation of wealth as hand-work. This fact is forgotten by many who are so clamorous against such as happened to grow rich without manual labor. Nay—this toil of the mind is often many fold more valuable than the toil of the hand, and shall it not be proportionally rewarded. If my neighbor as wit enough to invent a machine that shall procure him a fortune, shall I who only work with my hands try to rob him of what is his own, merely because he wrought out the result by his mind? In one word, James Watt and Robert Fulton were worth more to society than five hundred thousand mere diggers of ditches and makers of fences, and if the former had gotten more money by what they did with their heads, than the latter with their hands, who ought to have complained? It is time that the old mistake of political economists, that mental labor is comparatively worthless, and manual labor alone is productive of national wealth, were placed among the errors of the dark ages. JUSTITIA.

For the Register and Observer.

CHURCH SLEEPINESS—ITS CAUSE AND CURE.

I perceive that a writer in the last Register complains sadly of the appearance of people in many of our Churches on the Sabbath. Some are listless, some stupid and some fast asleep. For myself I do not wonder that the congregation feel like sleep and the preacher like despair within the walls of not a few houses of public worship. The truth is, people are complained of for doing what they can scarcely help any more than a mouse can help dying within an exhausted receiver. Can we expect the brain to do its duty when we will let nothing but dark venous blood, as lifeless as poppy juice, go up there to keep the nerve-springs in action? Just consider the condition of the majority of our Churches on the Sabbath. Soon after the congregation have left for the day the house is shut up, and there is shut up in it the atmosphere which has been bereft of a large portion of its vitality by the many lungs that have been sucking it out for hours. These deoxygenated, unhealthy remains continue growing more and more corrupt till the next Sabbath morning, two hours—and more generally, it is probable, one hour before the assemblage of the worshippers. If proof is wanting, just go within the doors at their first opening and see, or rather smell and feel. Is the element of life now let in from the great, pure temple of nature through all possible avenues? By no means. The doors are set open, it may be—and possibly a window or two, if the sexton thinks of it, but in the majority of cases he does not, for his specific and absolute duty of 'opening and ringing' appertains not to these last. Well, is this scanty incoming through the door-way sufficient to dislodge this week-old poison? Week-old? months-old I might say. The congregation walk into this nauseous immobility of gas from the midst of heaven's wholesomeness without. They are tolerably awake or only beginning to begin to go to sleep during the getting up and sitting down of the earlier exercises. But when the hearers have fairly settled down into the steady composure of sermon-time, then alack! although the poor souls want the preaching, yet the poor brains that envelop them want blood and oxygen to give these same souls strength to get hold of the preaching that keeps lodging at the tympanum of the ear. 'If I should die I can't keep awake,' saith the spirit. 'Die you must then,' groan lungs, arteries and nerves, faintingly, 'for we can't help you; all that eloquence has no oxygen in it.' So the spirit, nolens volens, sinks into sleepy oblivion or just makes out to keep half a thought above it. Thus it is until at the close of the discourse the more sleep-resisting constitutions startle the less fortunate to downright or rather upright consciousness by rising for the next exercise. In the ancient era of doubly and even trebly long discourses, there was a wisdom in slamming the seats up against the pew side on rising, though we never thought of it before. The jar stirred the stagnant, stupifying atmosphere and shivered and shook the little vitality remaining into the reach of gasping respiration. In the hundred and fifty or half a thousand thunders too, there was a noisy grandeur that lifted the soul up with the body and drove the drowsiness away.

The noon has come and the Church is cleared of the assemblage; but are any means now taken to clear it of the bad and still worse air? Worse we say, for the breathings of the morning cannot but have made it so, or would have made it, had not a few windows been opened by those sitting near them. Then, the afternoon's exercises are laboriously heard, hopelessly languished through, or helplessly slept through, like those of the forenoon. At length the congregation are again dismissed and the dead air is quickly boxed up and kept in good deadening order for the next time that good Christian folk go through and out of the pure breath of nature to be edified, or rather *edificed*.

There is another life-killing circumstance which should not be forgotten. Every adult in ordinary health exhales through the skin in twenty four hours at least a pound and a quarter of worn out, disorganized and decaying matter. Now take the three hours that a numerous congregation continue in Church and how must they impregnate the atmosphere with this. It is invisible to be sure yet none the less existing. It is absolute putrefaction. This is boxed up with the rest and is poisonous in proportion to its seven days' continuance.

As for ourselves, we will not complain of our neighbors for drowsiness, until we stir them up to call a parish meeting and therein 'Resolve,' 'that the atmosphere was made to breathe, and forty miles high above every pair of lungs that they might have enough of it; and that it is absolute folly if not wickedness to try to live in so much nitrogen gas and carbon when there is such a munificence of oxygen all round the globe.' Let them put these physiological 'resolutions' into practice and then we will see what preaching can do. Can we wonder at the power and success of Wesleyism at field-preaching, with the great exuberant angel of health there to hlep it?

Saturday is not too soon to begin to ventilate a Church in the warm season of the year, especially if the few preceding days have been very damp and thereby kept the elastic air from stealing into the building or the unelastic from oozing out of it. At any rate, let the earliest morning of the day of meeting peep in at the lifted windows and the earliest breezes sweep out the temple. Then all the sweet influences of the Sabbath will have entrance to help the sacred service. We wish now that every religious newspaper in the country would set up the shout of, air! air! and that every other paper would give at least one strong echo to the cry—air! air! Help us gracious Editors. If we must sometime die for the lack of breath, do not let us go to sleep and lose a fair Sunday reputation and our sermonless souls besides, for want of it. A GASPER.

RESIGNATION OF PROFESSOR WARE.

[From the Monthly Miscellany.]

'We grieve to record what is probably known to most of our readers, that Rev. Henry Ware Jr. has resigned his office as Professor of Pulpit Eloquence and the Pastoral Care in the Divinity School at Cambridge. He has been compelled to take this step by his state of health, and particularly by repeated recent attacks of disease which have proved the necessity of an entire abstinence, for a time at least, from the duties of the pulpit or of official instruction. We grieve that he is called to this suffering and the disappointment of plans and hopes which is the consequence; but we lament yet more that the churches must loose the benefit which they have enjoyed, whether directly through his preaching, or indirectly through the part he has taken in forming those whom these churches receive as their religious teachers. We believe that Providence will open to him other ways of usefulness, if he should recover his health; which we have reason to hope will be in good measure restored by a season of rest from labor and responsibleness under which he has sunk. But it is painful to think, that the accumulation of labors and responsibilities, to which he has been exposed through the inadequate arrangements for instruction at our Theological School, has occasioned the necessity of his retirement from the important place, which he filled alike to the satisfaction of the community and to the benefit of those under his care. Good may result from this event, if it should lead the friends of the School to exert themselves to provide for its wants. Two men cannot give all the instruction that is needed. If they make the attempt, it must be at the sacrifice of health and to the peril of life. Another Professorship should be founded. By whom? By those who are interested in the prosperity of the School; by the members of congregations which look to this Seminary for their future ministers. The Corporation of the College have done all that they can. They have appropriated all the funds at their disposal; they have made the best provision for the Students and the best distribution of duties among the Professors that is in their power. Shall the School languish, and those who undertake its instruction be driven from their posts by inability to perform what should never be required of them by public sentiment, and to which if their consciences or hearts impel them, their physical strength must prove unequal? Let those consider this question with whom lies the answer.'

We learn that the Corporation have made choice of Rev. Dr. Francis of Watertown, as successor of Dr. Ware in the Parkman Professorship.

Messrs. Editors,—If you think the following extract worth an insertion, please give it a place in your next, and oblige

A SUBSCRIBER.

'Tears are our birthright.'—*Mrs. Sigourney.*

'There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspeakeable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and tears are gushing forth in crystal streams. Oh speak not harshly to the stricken one—weeping in silence. Break not the solemnity by rude laughter or intrusive footsteps. Despise not a woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see the tears of affection. They are painful tokens but still most holy. There is a pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me I should be loth to live; and if not one might weep over my grave, I could never die in peace.'—*Dr. Johnson.*

RECENT PUBLICATIONS.

Half Century Sermon, delivered on Sunday morning, April 24, 1842, at Jamaica Plain. By Thomas Gray, D. D., Minister of the Congregational Church there. Boston: 1842.

The congregation that listened to this discourse must have been deeply affected by it. We have read it with feelings of strong interest. More than fifty years have passed away since the venerable author preached for the first time at Jamaica Plain. This is a long ministry. What changes take place in a parish during such a period! We subjoin two or three brief extracts from the Sermon:

'Our days, too, upon earth are as a shadow, and there is none abiding. The earth is continually opening her bosom even to the slightest tread. How soon, too, does the feeble age of infancy give way to the sportive amusements of childhood. The bloom and freshness of youth and beauty but scarcely *appear* before they begin to fade; and after a few short years of maturity and vigor are passed, the evil days arrive, when we are compelled to say, we have no pleasure in them, and then God changes our countenances and sends us away. And what changes have I not seen in them! What changes the most painful and unlooked for, did not even a single day bring forth before your eyes and my own in the sudden removal of my so much loved colleague!

The lapse of a few years only deprives us of the society we had been accustomed to value and enjoy. Old friends and acquaintances are withdrawn from our side; and if our pilgrimage be protracted upon earth, we are left solitary and alone in the midst of a new generation that know and understand us not.

Brief as the period of my residence with you seems to have been, and it appears to me only as a *short dream* of the night, I have lived to see consigned to their final resting place, every man in this society who was head of a family when I came into it, and every woman of the same, with the exception of four only,—all of whom are far advanced in *the vale* of years; and I have been cotemporary, also, in many instances (even within five miles) with three or four of the several successors of Christian ministers, who, I trust, are now in heaven. All the members of the Council, both clergymen and laymen, who ordained me here, have long since passed into the land where all things are forgotten; the last of them (Rev. Dr. Porter) nine years since. And I now stand the oldest *ordained* minister connected with a parish without a colleague, and who still preaches, of all Christian denominations, throughout the commonwealth with the exception of one only,* and yet it seems to me as though I myself were but of yesterday.

A new society has arisen up and yet *another* and *another* since my residence here, in the place of the old; and instead of the fathers I see only six pews now occupied, *on the same spot* in this house by their descendants. Strangers to *them* fill *their* seats, and the places that once knew them will know them no more forever. My own immediate family has had its sad bereavements, too, and it is not with *me*, as it once was.

But standing this day as I do between the congregation of the living and the dead, I have every cause of cheerfulness and grateful recollections. The lines have fallen to me in pleasant places, yea, and I have a goodly heritage. I thank God for his unmerited mercies. Without boasting of startling achievements, (for I never sought such,) we have gone on for half a century in a quiet, unostentatious way, such as I always have loved, and always shall,—quiet, unostentatious!

Ours, has been a singularly favored society. Peace has spread over us her brightest banner. God grant that celestial dove may here fix her lasting abode, and bless you and your children's children, long after I shall be gathered to the dust of my fathers, and have no further concern in any thing that is done ander the sun.

* * * * *

I had fondly hoped it would have been my happiness, whenever God should see fit to call me to account of my stewardship, to leave you not as sheep without a shepherd, but in the hands of one who I knew loved you, and deserved your love in return; and who I trusted would never lead you into worldly philosophy for Christian truth; but ask for you the light of Christ, and seek and ask none other for you or himself; and I prayed that his years might be *many*, and *useful* and *happy* to himself, and your joy be *full* and *complete* in him here, and glorious hereafter. But God has ordained it otherwise. He destroyeth the hope of man, and has removed from beneath me that pillar upon which I had so fondly leaned.

My bright hope has now vanished away, and I am left alone to encourage and sustain both you and myself in our painful conflicts. He was indeed a burning and a shining light, and for a season we rejoiced in it. He had fulfilled *much*, but promised *more*. Alas! that God has quenched that light in darkness, and that it shall no more cheer our earthly path. Yet has it arisen bright in the heavens, and shall for ever continue its clouldless splendor there. Let us be thankful that we enjoyed it so far, and consider him who has now gone from us not as lost to us forever, but as still living about us and for us, and interested in our welfare, and as a part of that treasure we have laid up for ourselves in heaven.

My friends, on this occasion a thousand awakening reflections crowd upon my mind. I have reached the appointed age of man. I have administered fifty years at this altar the word, and broken to you the bread of life. How successfully or otherwise my ministry has been, can be ascertained only at the great rising day. I lament that it has not accomplished more, and that it has fallen so short both of my own wishes and duties, and of your prayers and my own. Yet at this moment (and why should I conceal it?) I enjoy a gladdening testimony that, however defective I may have been, my heart condemns me not in my *habitual* desires or labors to do what I could. Nor do I recollect a single instance during that period,—and this is a thoughtful one of my life,—that I ever did not cheerfully sacrifice self-convenience and self-indulgence to the faintest call of sorrow, or of parochial duty, affection or service to the humblest of my people as much as to the most exalted; and that my most earnest desires and efforts have been to promote amongst them all a spirit of calm, unostentatious piety to God, of love, kindness and good will to the whole family of man. I am not aware that I have forgotten or neglected any one. If I have, the omission was perfectly unintentional. And I hope that all my imperfections, of which I know I have sufficient, may be viewed with Christian charity, and consigned to that oblivion into which I myself must shortly pass. It would have been gratifying to me this day to have seen some more visible fruit of my labors. But it is best that I should not. God often orders that one shall sow the grain, and another come afterwards and reap the crop. But if the crop be insured, all that could be desired is effected.'

* Rev. Dr. Peter Eaton, of Boxford, Mass., my College mate.

The Duty of the Free States. By W. E. Channing. Boston: William Crosby & Co. 1842.

This Essay comes to us in two pamphlets; one, published several weeks ago, containing remarks suggested by the case of the Creole;' the other, more recently issued, relating to the duties of the free States. The author discusses with his accustomed ability, a variety of topics in which every citizen ought to feel a deep interest. We hope this work will have an extensive circulation; especially the 'Second Part,' the leading object of which the writer thus describes in his introductory paragraphs:

'My great aim, in what I have written and now write, on matters of public interest, is to re-unite politics and morality; to bring into harmony the law of the land and the law of God. Among the chief causes of the miseries of nations is the divorce which has taken place between politics and morality; nor can we hope for a better day, till this breach be healed. Men, intrusted with government, have always been disposed to regard themselves as absolved from the laws of justice and humanity. Falsehoods and frauds are allowed them for their country or their party. To maintain themselves against their opponents, they may even involve nations in war; and the murders and robberies which follow this crime are not visited on their heads by human justice. In all times, government has been the grand robber, the grand murderer, and has yet escaped the deep reprobation which breaks forth against private guilt. Such piofligacy pervades the sphere of political action, that the confidence of the people in well-nigh withdrawn from public men; and a virtuous statesman is involved in the suspicions which his unprincipled associates have drawn upon his vocation. Public life is thought to release men not only from the obligations of justice, but from the restraints of good manners; and accordingly the debates of Congress are too often polluted by vulgar abuse, threats and brawls. So low is the standard of political life, that a man is smiled at for his simplicity, who talks of introducing religion into the conduct of public affairs. Religion, it is thought, belongs to Sabbaths and churches, and would be as much out of place in cabinets or halls of legislation, as a delicate lady on a field of battle. A stranger might be tempted to think, that the Sergeant-at-arms was stationed at the doors of legislative chambers, to forbid entrance to the everlasting law of God, and that nothing but man's impotence prevents the exclusion of Him, whose holy presence fills the universe.

Nothing is so needed as to revive in citizens and rulers, the conviction of the supremacy of the moral christian law. Could this be done, the earth would cease to be what in a measure it now is, the image of hell, and would begin to grow green again with the plants of Paradise. Religion, the only true guide of life, the guardian and inspirer of all the virtues, should especially reign over the deliberations of governments, by which the wor

and woe of nations, the solemn questions of peace and war, of life and death, are determined. On this account, every man who has studied human duty, human perfection, human happiness, has a right and is bound to speak on matters of public concern, though his judgment may be condemned by hackneyed politicians. It seems, indeed, to be thought by some, that politics are mysteries, which only the iniated must deal with. But in this country, they belong to the peoble. Public questions are and ought to be subjected to the moral judgment of the community. They ought to be referred to the religion which we profess. Christianity was meant to be brought into actual life. The high and the low, private and public men, are alike to bow before it. To remove any sphere of human action from its cognizance, is virtually to deny its divinity, and to absolve all men from its control. Under these impressions, I shall speak of the Duties of the Free States. Duties rank higher than interests, and deserve the first regard. It is my particular object to consider the obligations of the Free States in regard to slavery; but I shall not stop at these. Other obligations need to be pressed. It is not, indeed, easy to confine oneself within rigid bounds, when the subject of Duty is discussed; and, accordingly, I shall add remarks on a few topics, not intimately connected with slavery, though in truth this subject will be found to insinuate itself into all.

I am to speak of the Duty of the Free States; but it is important to observe, that I mean by these, not merely communities represented in legislatures, but much more, the individuals, the people, who compose them. I shall speak not of what we are bound to do as sovereignties, but as men, as christians. I shall speak not merely of action of government, but of the influence which every man is bound to exert in the sphere in which Providence has placed him; of the obligations of the individual to bring public opinion and public affairs, as far as he may, to the standard of truth and rectitude.'

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Cousin Lucy among the Mountains. By the Author of the Rollo Books. Boston: B. B. Mussey. 1842.

Cousin Lucy on the Seashore. By the Au thor of the Rollo Books. Boston. B. B. Mussey. 1842.

Two excellent books for children. They are a continuation of Lucy's history, four volumes of which have before appeared. They present to the juvenile reader an interesting account of her progress in the acquisition of knowledge and in the formation of character, but in different scenes from those in which the incidents of the preceding volumes were laid.

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Persevere, and you must Succeed; or the History of Mary Smith. Boston: William Crosby & Co. 1842.

A very good little book on the importance of perseverance in attempts to correct wrong dispositions. We know some selfish children who might read it with advantage.

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Letter to Rev. Fredric T. Gray: being Strictures on two Sermons, preached by him on Sunday, Nov. 29, 1841, at the Bulfinch Street Church. By a Proprietor of said Church. Boston: Benjamin B. Mussey. 1842.

We are sufficiently acquainted with the affairs of the Bulfinch Society, to be willing to assert, without the least hesitation, that this pamphlet, to say nothing of the temper in which it is written, gives a one sided and deceptive view of the case in question. Mr Gray's sermons were noticed in this paper soon after their publication; what we then said of them we now believe to be true; and if any one asks why we do not extract largely from Mr Mussey's pamphlet as we did from Mr Gray's, 'our reply is,' to use the words of a friend of the former, 'that we are not disposed to give the public false impressions.' We shall probably have occasion to refer to the subject again, as we understand that a reply to Mr. Mussey's Letter will soon be published.

WHAT I TOLD A FRIEND.

Said a neighbor of mine to me, the other day, 'I do not feel inclined to go to church; social worship is a good thing for the community; but for myself, I often have no disposition for it; and ought I to be urged to do what I have no taste for?' I replied; 'Just listen to me, and see if I do not say that which is perfectly reasonable. Are there not many duties to which we all, at times, feel an aversion? But who will say that it is improper to exhort us to the performance of these duties? Indeed, it is in respect to such duties that we especially need exhortation. One of your children says, I do not feel inclined to go to school; would you, therefore, suffer him to stay at home? Your apprentice says, I do not feel inclined to get up at the usual hour in the morning to open the store; would you indulge this inclination? You yourself, perhaps, do not feel disposed to pay a just debt; would you approve in yourself the non payment of it? And so of a thousand instances of a similar kind. The fact is, we are not, we do not expect to be uniformly delighted with any of our avocations; yet we ought not,—in general we do not, neglect them for want of the stimulus of pleasure. The student resorts to his books, the merchant to his accounts, the laborer to his toils, though they are sometimes irksome. And why not deem it reasonable to act upon the same principle in matters pertaining religion? Why yield to a mere feeling of reluctance respecting the highest of human concerns, when so to do in secular pursuits would be pronounced by all sensible people, culpable?

A DISCIPLE.

CHARLESTOWN AUXILIARY ASSOCIATION.

In a former number of the Register the sum acknowledged by the Treasurer of the A. U. A. from that Association should have been 150 dollars. This, together with funds previously paid, amounts to upwards of 200 dollars; the largest sum received from any one of the Auxiliaries.

HOPE FOR THE BEST.

There is reason for this. It is a world of change we live in. Night is followed by day. Who, that has had gloomy prospects, did not after a while find the heavens to smile again? Hope then for the best, child of misfortune. Events may soon take some more favorable turn, or in your present condition some fresh resources of happiness may be found, of which you are not yet aware. Human life is ever fluctuating, and as unforeseen calamity often surprises the prosperous, so unexpected light may arise to gladden those who are bewildered in darkness. This at least is certain, that, whoever we may be that are afflicted, we shall not always feel our misfortune with the same poignancy with which we feel it now. Time which on all things lays its lenient hand, will soon assuage the anguish of our grief. The mind will learn to accommodate itself to circumstances. Sources of consolation will appear which we never imagined before, and the time will come when we shall look back with wonder, at the despondence which oppresses us. Such is the law of God's Providence. Have faith in it, do your duty, hope for the best, and all will be well with you in the end.

O. K.

PRESBYTERIAN FOLLY.

The General Assembly of the Presbyterian Church were occupied several days, at their late session in Philadelphia, on a case involving the question—'Has a man a right to marry his deceased wife's sister?' Momentous business truly!!

The facts in the case are as follows: Rev A. McQueen was pastor of the Lemon Hill Church, attached to the Presbytery of Fayetteville, North Carolina, and on the 23d of October, 1840, he took as his wife Mary M'Cloud, the sister of his deceased wife.—The Presbytery of Fayetteville, cited Mr. McQueen before them, and after an argument, the facts being admitted, they decided that the act was incest, and proceeded to depose the accused from the Gospel ministry, both, as they allege in their judgment, for the reformation of the offender, and in order to purge the church from such a scandal. From this judgment Mr. Mc Queen appealed to this General Assembly.

And how, reader, dost thou think the General Assembly of the Presbyterian Church decided this question? After a long discussion, they voted, (67 to 11, eight refusing to vote,) to sustain the Presbytery's act of folly, excluding Mr McQueen from the Church and ministry!!! 'Thus,' says the New York Journal of Commerce, 'the question is settled by the Presbyterian Church,—in a manner, however, unwarrented by the law of God, and in a manner that will not be acquiesced in by any man—church member or not—who, in taking a second wife, prefers a sister of his first before any other woman.'

MAN MOST VIRTUOUS AND MOST HAPPY WHEN TRULY RELIGIOUS.

What is the highest virtue? It is to think, feel, and act in accordance with the law prescribed to our noblest faculties. What is the highest happiness? It is to enjoy the satisfaction of thinking, feeling, and acting in accordance with the law of our noblest faculties. Now what are our noblest faculties? Those certainly which most elevate us above the brutes—those, i. e., by which we are enabled to know something of God and of immortality. Of course to obey the law of these faculties, must be the highest virtue and the highest happiness. And this obedience in thought, feeling, and action, is religion. Religion is not something distinct from and foreign to the man;—it is the man himself thinking, feeling and acting according to the law of his noblest faculties—the man himself being and doing all that he ought in his most exalted relations—his relations to God and immortality. And in no way is he so virtuous, in no way so happy, as in this. Indeed, man is not truly man without religion; he is but in part a man, in regard either to virtue or to happiness.

K. S.

WORCESTER WEST ASSOCIATION.

This Association will meet at the house of the subscriber in Hubbardston on Monday, June 20th, at 5 o'clock, P. M. Public services to commence the next day at half past 10. CLAUDIUS BRADFORD, *Scribe.*

GENERAL INTELLIGENCE.

American Industry—Water-Rotted Hemp. It is gratifying to notice symptoms of true American feeling, and patriotism, in the measures of Congress. In September last a resolution was passed, to favor the growth and use of American hemp. Agreeably to this resolution an Agent,—Arther G Brown Esq—has been appointed to visit the principal places where hemp is grown—Western Virginia, Kentucky, Ohio, Tenessee, Missouri—and examine the hemp there to be found, and encourage the growth of it,—by promising $290 a ton delivered at Boston for all which may pass inspection here. This is $40 a ton more than the cost of the best Riga Rein hemp, and is considered a bounty sufficient to encourage the growth of American hemp.

Our navy now uses about 700 tons of clean hemp. The government promises to use American hemp, to the exclusion of the imported, provided enough can be obtained.

Let there be a similar disposition to encourage American industry and American products, both by the government and the people at large, and we shall soon see an end of the hard times, so much complained of.

Reform in the Army and Navy.—The following appeared, as a communication, in the Boston Daily Advertiser of the 15th inst.

Mr. Editor:—I wish, with your kind permission, to call the attention of those interested in the moral improvement of the Army and Navy, to the fact that the Convention which met some months since in New York, for the purpose of devising means to accomplish so desirable an object, holds its adjourned meeting in that city on Thursday evening, 23d instant.

I know nothing of this movement except from a short notice in the newspapers; but I feel rejoiced that those who were formerly connected with the services, and those who are now members of them, have their thoughts turned toward a moral reformation, where a change is so much needed;—and I have prepared this notice in hopes that it may fall under the eye of some who regret the moral condition of the Army and Navy, and would gladly assist in attempting a reform.

Good Example.—The New England Guards, at Boston, at a late meeting, unanimously adopted the following resolution:

Resolved, That the corps of New England Guards dispense with the use of all spiritous liquors, wines, and intoxicating drinks, at all parades and drills of the corps the ensuing season.

Prompt Proceedings and Satisfactory Result.—The Madisonian publishes an official correspondence communicated to the Government by Commodore Morris, commending the U. S. squadron on the Brazil station, relating to an outrage committed on an American citizen, by certain functionaries of the Government of Uruguay. It appears that the individual in question claiming the protection of the American Government, is a man of color, named George Johnson. He is said to be about 33 years of age, of very decent appearance, and a native of the State of Delaware. He was imprisoned at San Salvador, and on attempting to escape was subjected to punishment. It appears, also, that his property was taken from him. A statement of the facts of the case having been made to Com. Morris by the American Consul, to whom Johnson made complaint, measures were immediately taken to bring the affair before the Government of Uruguay. This was done so efficiently that a satisfactory compensation estimated by the sufferer himself, was promptly awarded. The Government of Uruguay, acting thus honorably in the matter, expressed the desire to preserve the most friendly relations with the United States, not only from the advantages of commercial intercourse, but also from similarity of political institutions, and from a recollection of the early recognition of that country's independence by the U. States.—*New Bedford Mercury.*

Short Work.—David H. Alexander, who in a state of intoxication set fire to a barn in Worcester on Tuesday evening of last week, was indicted by the Grand Jury the next morning, and tried, found guilty and sentenced to five years hard labor in the State Prison, in the afternoon—all within about nineteen hours.

Cheap Cement.—Take two parts ashes, three of clay and one of sand, and mix with oil. This composition, the N. E. Farmer affirms, will resist the inclemencies of the weather better than marble itself. It will be found a useful article for 'pointing' chimnies, &c.

Charles River Bridge.—The receipts of toll on the Charles River Bridge amount to about $200 daily, and the amount received from foot passengers alone, exceeds the amount received formerly on the Warren Bridge for the whole travel.

The *General Assembly* of the Presbyterian Church of the United States (old school) closed their annual session in Philadelphia on Saturday last. In the course of their proceedings, it was decided that it is incest for a man to marry his deceased wife's sister, by a vote of 68 to 11.

Earthquake at St Domingo.—Capt Tucker, of the brig Dirigo, who arrived at this port last week, brings a full confirmation of the first accounts received of the great earthquake at that place on the 7th of May. We quote the following statement from one of our city papers.

Capt. Tucker was on board his vessel at the time of the earthquake, and was an eye witness of the appalling scene. It took place at 5, P. M. and the entire demolition of almost every building in the city was the work of about two minutes only! A portion of two or three buildings alone remained standing of that city, which was the finest in the island, being built principally of massive stone. The tide flowed into the principal streets, and receded again in a few minutes. Soon after the earthquake, the combustible parts of most of the buildings took fire separately, from the cooking apparatus, &c. and were consumed.

Capt. Tucker states that the entire population of the place was estimated at *from ten to twelve thousand*, and from the best information he could obtain from many of the survivors, *not more than two thousand* escaped with their lives. All, or nearly all the officers of the Government being killed, there was no authority to control the surving population, and they were continually fighting, and shooting each other for plunder.—The cargo of the Dirigo was dug out of the ruins after the earthquake. There was only one ship master lost, the captain of a Norwegian vessel.

Syria.—The Old Colony Memorial has the following remarks in relation to the condition of affairs in Syria, since the late war between the Ottoman Government, and the viceroy of Egypt.

The boasted *philanthropy* of England has a very peculiar way of showing itself, and nowhere is it seen in a truer light than in the case of this unfortunate country. We had occasion some months ago, to give a sketch of the proceedings of the allied powers—Russia, Prussia, Austria and England—in relation to the internal difficulties of the government of the Sublime Porte. The case made so much noise in the world, threatening as it did nothing less than a general European war, that its prominent features must be in the recollection of most of our readers. We will not therefore, recapitulate them. The main object of the allied powers was accomplished. Mehemet Ali was driven back to his Egyptian government, and by force and arms compelled to give up his control over the Syrian territory; the people of which having broken loose from the parent government had been reduced into something like subordination by his energy and powers. Nothing like settled peace had visited that distracted country for years previous to its falling into the hands of the viceroy of Egypt. The Ottoman government had in vain attempted to gain real, as it had nominal, dominion over it. It had neither moral nor physical force. So miserally imbecile was it, that a well armed body of twenty half civilized banditti could commit their ravages, burn, plunder and murder, with almost absolute impunity within sight of Constantinople. Such an empire as this was subject to the fostering care of the allied powers. The 'integrity of the Ottoman empire must be preserved' said they. Well what has been the consequence! Why, after a hair breadth escape from a general war, Syria has been forced back under the nominal control of the imbecile government which had previously claimed its allegiance. But it has now, no more than it then had the power to enforce this allegiance, or to protect the lives and property of its citizens from the ravages of lawless plunderers, even if allegiance is acknowledged. The consequence is, Syria is emancipated from all control and has been from the moment of the withdrawal of the troops of the allied powers the almost constant scene of fierce and deadly war between the different tribes which inhabit it.—Whole villages have been depopulated by the savage victors of one day, and the next witnesses the revenge of the opposing tribe, in the smoking ruins and bleeding victims of another.

Thousands have fallen a prey to this merciless warfare, and for ought we know it rages with increased fury at the present moment. But the Ottoman government looks on with indifference, as it must, for it can scarcely help itself at home, much less protect and subdue remote and rebellious provinces. And where now are the tears of England? Where now its desire for the tranquility of the Turkish empire? When Mehemet Ali threatened Constantinople and there was some danger of an understanding between the Sultan and Nicholas unfavorable to the interests of England; when there was a prospect that Austria and Prussia might have a neighbor of such a character and such predilections as to render her in the highest degree unpleasant, not to say unsafe; then tears flowed freely for the unfortunate condition of the Sultan and his subjects. His independence must be guarantied, and a whole province, at the time at rest under a law, if not mild, at least efficacious, was given over to anarchy with its hundreds of thousands of inhabitants, to secure it. The truth is, all this has been done out of the jealousy which England feels towards Russia. That the good of Syria was not sought is perfectly evident, and to our mind it is just as evident that the 'integrity of the Ottoman Empire' meant nothing in the view of England but her own interest as antagonistic to that of Russia. It was the counter move upon the political chessboard, and Russia was compelled to acquiesce in the interference because her interference previous to that time had been made professedly with the same view, that is to say, the assistance of the Sultan in the support of his authority against the inroads of an able and sagacious viceroy. Syria mourns the day when she found her new friends, and if we mistake not will continue to mourn it until a revolution shall place her beyond the reach of their cupidity.

MARRIAGES.

In this city, by Rev. R. C. Waterston, Mr. Edwin Whipple to Miss Maria S. Lewis.

On the 1st inst. by Rev. Mr. Robbins, Isaac H. Fowle to Miss Susan B. Pickard.

In Chelsea, on Sunday evening last, by Rev. Mr. Alger, Mr. F. W. Wilder to Miss Sarah B. Howe, both of Lancaster Mass.

In Charlestown, June 1st, by Rev. Mr. Ellis, George Washington Warren, Esq. to Miss Georgiana, daughter of Joseph Tompson, Esq. all of that town.

In Charlestown, on Sunday evening, 5th inst, by Rev. Mr. Chapin, Mr. Henry H. Frothingham, to Mrs Maria L. Smith, both of Charlestown.

In Roxbury, June 1st, at the Third Parish Church, by Rev. Dr. Gray, Mr. D. S. Smalley, teacher of the High School for Young Ladies at Jamaica Plain, to Miss Lucy Pierce, daughter of Mr. Levi Pierce, of J. P.

At Cambridgeport, on Tuesday evening, by Rev. Mr. Muzzey, Mr. Geo W. Colburn, of this city, to Miss Sarah H. Foster, of C, daughter of the late Samuel Foster.

In Salem, by Rev. Mr. Thompson, Thomas B. Newhall Esq. of Lynn to Miss Susan S. Putnam.

In Northfield, by Rev. Mr. Everett Mr. Horace Holton, to Miss Sarah Field.

In Taunton, on Wednesday, by Rev. Mr. Bigelow, Mr William A. Brown jr. merchant of this city, (house of Messrs Wight and Brown,) to Miss Harriet Ingell, daughter of Ezekiel B. Leonard Esq.

In Springfield, by Rev. Mr. Peabody, Mr. Cyrus S. Johnson, to Miss Phœbe Hartwell.

In New York, by Rev. Mr. Bellows, Joseph Slagg Esq. to Margaret, youngest daughter of the late William Jessop of Sheffield, England.

In Hudson, N. Y., 2d inst, Prof F. A. Blanchard, of Boston, to Miss Jane M. Barnard, of H.

In Philadelphia, by Rev. Mr. Furness, William H. Kern to Jane B. Parkinson, daughter of John Parkinson Esq. all of Philadelphia.

DEATHS.

In this city, Mr. Benjamin B. Wait, 36.

In this city, on 2d inst, Mrs Nancy, wife of Mr. Leavitt Nason, 56.

On the 1st inst, Lydia B. Bragdon, aged 20 yrs 7m.

31st ult, Mary C. Cotton, wife of Mr. Joseph Cotton, of this city, 63.

In this city, on Wednesday last, Miss Maria Hayward Randall, daughter of Dr. John Randall.

In this city, on Sunday morning, Mr. John R. Holbrooke, aged 64 years, a native of Dublin and the constructor of the ingenious model of that city, now exhibiting in the Boston Museum.

On 7th inst, suddenly, of scarlet fever, Mary J., child of Hiram Pond.

At Jamaica Plain, 2d inst, Mr. John Holmbert, formerly of Boston, 45.

In Salem, April 23d, 1842, Miss Sarah Porter, daughter of Mrs Sarah Porter, aged 33 years.

In Edgartown, Marcus M. son of Mr. Francis Adlington, 6 weeks.

In Tisbury, Mr. Jonathan Athearn, 73.

At Burlington Vt., Rev. James Marsh, D. D., for many years connected with the University of Vermont—first as President, and then as Professor of Moral and Intellectual Philosophy.

DAVIES'S COURSE OF MATHEMATICS—Davies's Arithmetic—Designed for the use of Academies and Schools.

Davies's First Lessons in Algebra—Being an introduction to the Science, and forming a connecting link between Arithmetic and Algebra. Davies's Elements of Geometry—This work embraces the elementary principles of Geometry. The reasoning is plain and concise, but at the same time strictly rigorous. Davies's Practical Geometry—Embracing the facts of Geometry, with applications in Artificer's Work, Mensuration and Mechanical Philosophy.

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Davies's Descriptive Geometry—With its application to Spherical Projections. Davies's Shadows and Li ear Perspective. Davies's Differential and Integral Calculus. For sale by TAPPAN & DENNET, 114 Washington st. j18

GREAT NATIONAL WORK—The only Commercial Magazine in the world—Hunt's Merchants' Magazine and Commercial Review, has become a standard for reference, to the Merchant, Banker, Statesman and political economist. The June number, 1842, closed the third year of its existence, completing the 6th half yearly volume. The demand for the pas volumes of this work has been steadily on the increase; so much so, that the proprietor has been compelled to re-print the back volumes, and is now able to supply complete setts of the work, neatly and substantially bound at the subscription price. The circulation of the Magazine is extending in the United States, and throughout Europe, and other parts of the world. Its contents are of standard and enduring value and interest, embracing every subject connected with trade and commerce, currency and banking, mercantile law, commercial regulations, nautical intelligence, &c. Terms, $5,00 per annum.

The July number commences the fourth year of the establishment of this standard periodical, and affords an excellent opportunity of subscribing, to those especially who do not feel able to possess themselves of the entire work, which we shall be able at all times hereafter to furnish. SAXTON & PEIRCE, 133 Washington st., Publisher's Agents, to whom all orders must be addressed. j18

HYMNS ON CARDS for Sunday Schools, [recently published, a series of hymns, fifty two in number, on thick paste board, suitable for the younger classes in Sunday Schools—for sale by the sett or single, by W. CROSBY & CO, 118 Washington st. j18

RECENT PUBLICATIONS—Duty of the Free States, 2 parts, by W. E. Channing; Diary of Madame D'Arblay, 2 vols; Livermore's Commentary, vol 2; Poetical Remains of Miss Lucy Hooper; Letter to Dr. Channing, by O. A. Brownson; Chandler's edition of the Bankrupt Law of the United States; Essays, by Francis Bowen, 12mo; Lewis and Clarke's Expedition, 2vols, Fam. Lib'y; Capt. Hudson's Stories for children; Persevere and you must Succeed; What's to be Done, or the Will and the Way; Cobbett's American Gardener, 12mo; Parker's Lectures on Matters pertaining to Religion, 8vo; Morley Ernestein, by G. P. R. James, &c. For sale by WM. CROSBY & CO, 118 Washington st. j18

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Money deposited on or before the second Wednesday of July will be put upon interest at that time.

SAMUEL H. WALLEY, Jr., Treasurer.

j18 3w

DR. HARRIS MEMORIALS of Oglethorpe—Biographical Memorials of James Oglethorpe, founder of the colony of Georgia, in North America, by Thaddeus Mason Harris, embellished with Maps, plans, &c., and with a beautiful engraving of Oglethorpe, 1vol, 8vo—a few copies this day received by W. CROSBY & CO, 118 Washington st. j18

LIBRARY OF HARVARD UNIVERSITY—All persons having Books from the Library of the University, are required, by law, to return them before or on Wednesday, the 22d instant.

The Public Library will be re-opened for the use of books on Monday morning, July the 18th; and, during the vacation, which continues from that time till commencement, it will be accessible to visitors every Monday forenoon.

T. W. HARRIS, Librarian.

Cambridge, June 18, 1842.

THE CHRISTIAN LAYMAN—For sale at this office.

'We commend this book to the serious examination of our brethern, as containing much sound criticism, and true interpretation of Scripture, much valuable ecclesiastical learning in a small compass, much important argument respecting the doctrines of the Trinity and the Deity of Christ, the whole conducted and written in a remarkably impartial, candid and Christian spirit.'—*Monthly Miscellany.* j18

COMMON SCHOOL GRAMMAR—The Common School Grammar—A concise and comprehensive Manual of English Grammar, containing in addition to the first principles and rules briefly stated and explained, a systematic order of Parsing, a number of examples for drilling exercises, and a few in False Syntax, particularly adapted to the use of Common Schools and Academies, by John Goldsbury, A. M., Teacher of the High School, Cambridge—published and for sale by J. MUNROE & CO., 134 Washington st. j18

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VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, which when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as its color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 34 School street, Boston. j11

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SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

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MONTHLY MISCELLANY FOR JUNE—This day published, the Monthly Miscellany for June, edited by Rev. C. S. Gannett—Contents—Grounds of Religious Belief; Means of Religious Growth; Memoir of Rev. Daniel B. Parkhurst; The Holy Spirit—A Sermon; Johns's Poems; Fuller's Works; Cuba in 1838.

Notices of Recent Publications.—Channing's Duty of the Free States; Furness's Domestic Worship.

Intelligence.—Dudleian Lecture; Resignation of Rev. Professor Ware; Religious Anniversaries; The Collation; American Unitarian Association; Berry Street Conference; Sunday School Society; Meeting for Missionary Purposes; Massachusetts Bible Society; Congregational Charitable Society; American Peace Society; Society for promoting Christian Knowledge, Piety and Charity; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel.

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GOETHE'S EGMONT—Translated Egmont, a Tragedy in five acts, translated from the German of Goethe—published and for sale by J. MUNROE & CO, 134 Washington st. j4

TURNER'S LIVES of Eminent Unitarians—Lives of Eminent Unitarians, with a notice of Dissenting Academies, by Rev. W. Turner, M. A., vol 1—published and for sale by J. MUNROE & CO, 134 Washington st. j4

HOMŒOPATHY, with particular reference to a lecture by O. W. Holmes, M. D., by A. H. Oakie, M. D this day published and for sale at TICKNOR'S, corner of Washington and School streets. Also, just published, Homœopathy and its kindred delusions; two lectures delivered before the Boston Society for the Diffusion of Useful Knowledge, by O. W. Holmes, M. D. june 11

A TREATISE ON THE THEORY AND PRACTICE OF LANDSCAPE GARDENING, adapted to North America; with a view to the improvement of country residences; with remarks on Rural Architecture, illustrated by engravings, by A. J. Downing—for sale at TICKNOR'S, corner of Washington and School streets. june 11

THE ANATOMIST'S VADE MECUM.—A fresh supply of the Anatomist's Vade Mecum; a system of Human Anatomy, by Erasmus Wilson, with 167 illustrations by Bagg, 2d edition, London, 1842. For sale at TICKNOR'S, corner of Washington and School streets. june 11

STETSON'S DISCOURSE.—A Discourse on the state of the Country, delivered in the First Church in Medford, on the Annual Fast, April 7, 1842. By Caleb Stetson; just published and for sale by JAMES MUNROE & CO., 134 Washington street. may 14

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ELEMENTS OF PLANE GEOMETRY for the use of Schools, by N. TILLINGHAST, now introduced in the Boston Schools.

CORY, City of Boston.

In School Committee, May 31, '42, Ordered, that after the close of the present School year, in August next, Tillinghast's Plane Geometry be substituted for Grund's Geometry in the Public Writing School's, and that the same be allowed to be studied in the Latin Schools. A true copy, attest,

S. F. McCLEARY, Sec'y.

Published by SAXTON & PEIRCE, 133 Washington st., to whom all orders should be addressed. j4

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For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. june 11

THE BOSTON MISCELLANY OF LITERATURE AND FASHION.—The June number is just published by BRADBURY & SODEN, School street.

CONTENTS.—Beauty and the Beast,—A Sermon on Failing,—A Portrait,—Catechus,—Sir Philip Sidney's 'Defence of Poesy,'—Poetry: a Simile,—Brackett's Nell,—My Cousin's Corner Window,—A Night Adventure in Cuba.—Starxus; in imitation of Cowley,—The South American Editor,—The Artist,—'The Lost Serenade,'—The Theft, with an Engraving on Steel,—Literary Notices,—Music.

june 4

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POETRY.

For the Register and Observer.

I love in early spring
The warbling birds to hear,
But the joy the sacred gospels bring
To me are far more dear.

Father! great is my sin!
Thy precepts I forsook
The pleasures of this world to win,
And threw aside thy book.

May rich grace from above
Descend, oh God, on me,
And lead my wretched soul to love
And put its trust in thee.

Thy gracious aid impart,
The tempter to withstand,
For much I fear my wayward heart
Will break thy blessed command.

My strength, oh God, I fear
A slight defence will prove,
When dark temptation's hour draws near,
If thou withhold thy love.

THE INVOCATION.

BY MRS. HEMANS.

Answer me, burning stars of night,
Where is the spirit gone,
That pass'd the reach of human sight,
Even as a breeze hath flown?
And the Stars answered me—'We roll
In light and power on high;
But of the never-dying soul
Ask things that cannot die!

O many-toned and chainless wind,
Thou art a wanderer free!
Tell me, if thou its place can find
Far over mount and sea?—
And the wind murmur'd in reply—
'The blue deep have I cross'd,
And met its bark and billows high,
But not what thou hast lost!'

Ye clouds that gorgeously repose
Around the setting sun,
Answer! be ye a home for those
Whose earthly race has run?
The bright clouds answer'd,—'We depart,
We vanish from the sky:
Ask what is breathless in thy heart,
For that which cannot die!'

Speak, then, thou voice of God within,
Thou of the deep low tone!
Answer me through life's restless din,
Where is the spirit flown?
And the voice answer'd me,—'Be thou still,—
Enough to know is given;
Clouds, winds, and stars their task fulfil—
Thine is to trust in Heaven!'

MISCELLANEOUS.

A SKETCH.

BY MRS. HARRIET E. B. STOWE.

It was a splendid room. Rich curtains swept down to the floor in graceful folds, half excluding the light, and shedding it in soft hues over the fine old paintings on the walls, and over the broad mirrors that reflect all that taste can accomplish by the hand of wealth. Books, the rarest and most costly, were around, in every form of gorgeous binding and gilding, and among them, glittering in ornament, lay a magnificent Bible—a Bible, too beautiful in its appearance, too showy, too ornamental, ever to have been meant to be read—a Bible which every visitor should take up and exclaim, 'what a beautiful edition! what superb bindings! and then lay it down again.

And the master of the house was lounging on a sofa, looking over a late review—for he was a man of leisure, taste, and reading—but then, as to reading the Bible! —that forms, we suppose, no part of the pretensions of a man of letters. The Bible—certainly he considered it a very respectable book—a fine specimen of ancient literature, an admirable book of moral precepts—but then, as to its divine origin he had not exactly made up his mind—some parts appeared strange and inconsistent to his reason—others were very revolting to his taste—true, he had never studied it very attentively, yet such was his general impression about it—but on the whole, he thought it well enough to keep an elegant copy of it on his drawing-room table.

So much for one picture, now for another—

Come with us into this little dark alley, and up a flight of ruinous stairs. It is a bitter night, and the wind and snow might drive through the crevices of the poor room, were it not that careful hands have stopped them with paper or cloth. But for all this little carefulness, the room is bitter cold—cold even with those few decaying brands on the hearth, which that sorrowful woman is trying to kindle with her breath. Do you see that pale little thin girl, with large bright eyes, who is crouching so near her mother—hark! how she coughs—now listen:

'Mary, my dear child,' says the mother, 'do keep that shawl close about you, you are cold, I know,' and the woman shivers as she speaks.

'No, mother, not very,' replies the child, again relapsing into that hollow, ominous cough—'I wish you wouldn't make me always wear your shawl when it is cold, mother.'

'Dear child, you need it most—how you cough to night,' replies the mother—'it really don't seem right for me to send you up that long street, now your shoes have grown so poor, too; I must go myself after this.'

'Oh! mother, you must stay with the baby—what if he should have one of those dreadful fits while you are gone—no, I can go very well, I have got used to the cold now.'

'But, mother, I'm cold,' says a little voice from the scanty bed in the corner 'mayn't I get up and come to the fire?'

'Dear child, it would not warm you—it, is very cold here, and I can't make any more fire to-night.'

'Why can't you mother? there are four whole sticks of wood in the box, do put one on, and let's get warm once.'

'No, my dear little Henry,' says the mother, soothingly, 'that is all the wood mother has, and I have'nt any money to get more.'

And now wakens the sick baby in the little cradle, and mother and daughter are both for some time busy in attempting to supply its little wants, and lulling it again to sleep.

And now look you well at that mother. Six months ago, she had a husband, whose earnings procured for her both the necessaries and comforts of life—her children were clothed, fed and schooled, without thought of hers. But husbandless, friendless, and alone, in the heart of a great busy city, with feeble health, and only the precarious resource of her needle, she has gone rapidly down from comfort to extreme poverty. Look at her now, as she is to-night. She knows full well that the pale, bright-eyed girl, whose hollow cough constantly rings in her ears, is far from well. She knows that cold, and hunger, and exposure of every kind, are daily and surely wearing away her life—and yet what can she do? Poor soul, how many times has she calculated all her little resources, to see if she could pay a doctor, and get medicine for Mary—yet all in vain. She knows that timely medicine, ease, fresh air, and warmth, might save her—but she knows that all these things are out of the question for her. She feels, too, as a mother would feel, when she sees her once rosy, happy little boy, becoming pale, and anxious, and fretful—and even when he teases her most, she only stops her work a moment, and strokes his poor little thin cheeks, and thinks what a laughing, happy little fellow he once was, till she has not a heart to reprove him. And all this day she has toiled with a sick and fretful baby in her lap, and her little, shivering, hungry boy at her side, whom poor Mary's patient artifices cannot always keep quiet; she has toiled over the last piece of work which she can procure from the shop, for the man has told her that after this he can furnish no more. And the little money that is to come from this is already portioned out in her mind, and after that she has no human prospect of more.

But yet that woman's face is patient, quiet, firm. Nay, you may even see in her suffering eye something like peace—and whence comes it? I will tell you.

There is a Bible in that room, as well as in the rich man's apartment. Not splendidly bound, to be sure, but faithfully read—a plain, homely, much worn book.

Hearken now while she says to her children, 'Listen to me, my dear children, and I will read you something out of this book. 'Let not your heart be troubled, in my father's house are many mansions.' So you see, my children, we shall not always live in this little, cold, dark room. Jesus Christ has promised to take us to a better home.'

'Shall we be warm there, all day?' says the little boy earnestly, and shall we have enough to eat?'

'Yes, dear child,' says the mother, 'listen to what the Bible says, "They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of them shall feed them; and God shall wipe away all the tears from their eyes."'

'I am glad of that,' said little Mary, 'for mother, I never can bear to see you cry.'

'But, mother,' says little Henry, 'won't God send us something to eat tomorrow?'

'See,' says the mother,' what the Bible says, "Seek ye not what ye shall eat, nor what ye shall drink, neither be of anxious mind. For your Father knoweth that ye have need of these things."'

'But, mother,' says little Mary, 'if God is our Father, and loves us, what does he let us be so poor for?'

'Nay,' says the mother, 'our dear Lord Jesus Christ was as poor as we are, and God certainly loved him.'

'Was he, mother?'

'Yes, children, you remember how he said, "The Son of Man hath not where to lay his head." And it tells us more than once that Jesus was hungry when there was none to give him food.'

'Oh! mother, what should we do without the Bible!' says Mary.

Now if the rich man who had not yet made up his mind what to think of the Bible, should visit this poor woman, and ask her on what she grounded her belief of its truth, what could she answer? Could she give the argument from miracles and prophecy? Can she account for all the changes which might have taken place in it through translators and copyists, and prove that we have a genuine and uncorrupted version? Not she! But how then does she know that it is true? How, say you? How does she know that she has warm life blood in her heart? How does she know there is such a thing as air and sunshine?

She does not *believe* these things, she *knows* them; and in like manner, with a deep heart-consciousness, she is certain that the words of her Bible are truth and life. Is it by reasoning that the frightened child, bewildered in the dark, knows its mother's voice? No! Nor is it by reasoning that the forlorn and distressed human heart knows the voice of its Savior, and is still.

Go, when the child is lying in its mother's arms, and looking up trustfully in her face, and see if you can puzzle him with metaphysical difficulties about personal identity, until you can make him think that it is not his mother. Your reasonings may be conclusive—your arguments unanswerable—but after all, the child sees his mother there, and feels her arms around him, and his quiet, unreasoning belief on the subject, is precisely of the same kind which the little child of Christianity feels in the existence of his Savior, and the reality of all those blessed truths which he has told in his word.—*N. Y. Evan.*

[From Blackwood's Magazine.]

NUNNERIES.

A paragraph in Galignani's paper states, from the Precurseur de L'Ouest, that on the night of the 18th ultimo, as a patrol was going along the narrow street which runs by the side of the convent of the Bon Pasteur, they found a girl on the pavement, screaming from the injury she had received by a fall, in attempting to make her escape from the convent through one of the upper windows by means of a sheet. On being taken to the hospital, it was found that her leg was broken. When she recovered her speech, she related that the nuns had wished to cut off her hair, and, on refusing to submit to the operation, they had shut her up in a solitary chamber, and given her only bread and water. Driven to despair, she contrived to force away the planks by which the window was blinded, and attempted in the way described to reach the ground.

Here we have an instance of the sort of control which exists in nunneries, and the sort of feelings to which that control gives birth. Whether this girl was turbulent or not, we find her condemned by a self-elected tribunal, without judge or jury, without magistrate or law, to the punishment of the felon—solitary confinement and bread and water. The question is not, whether the refusal to have her hair cut off was a crime—a question on which we conceive that few of our jurists would be inclined to think that the lady abbess had the law on her side—but whether any institutions should be suffered to exist in a civilized country, which possessed the power of condemning any body for any thing by their own mere will. Amongst all other portions of the people, if a man steals a tooth-pick, or a woman a paper of pins, neither the jailor nor the hangman can exercise his office until the affair comes before the public tribunal; but the wretched being who is either duped or driven into a nunnery, forfeits the rights of a citizen, puts herself into the hands of a woman probably cankered with age and bitter with rigid discipline, surrounded by a dozen hogs as old and heartless as herself; and then proceeds that course of convent justice which would be scoffed at by every soul without the walls, but which has the power of fettering and famishing within them; and finally after long endurance of this torture, and utter hopelessness of remedy, urging the unfortunate being to attempt at an escape the hazard of breaking her limbs, or perhaps her neck. That the fact is true we cannot have the slightest doubt; for Galignani's paper is sufficiently careful and neutral, and the provincial paper had the means of ascertaining the circumstances on the spot. There are, perhaps, a hundred nunneries, or more, still in France; and it is melancholy, and even frightful, to think of the multitudes of human beings who are thus actually put out of the protection of law, and on whom there can be no doubt that severities are exercised similar to those which drove this unfortunate girl at Angers to her desperate attempt at escape. If she has not made that attempt, the dungeon and the bread and water would never have been heard of. What must be the innate cruelty and injustice of the church which suffers such things. The first high declaration of Christianity itself was, that it came to preach liberty to the captive, and deliverance to those that were bound—a declaration not more true in its spiritual than in its temporary sense; for its first operation every where was to lighten the bonds of slavery, to give mildness to power and authority to law, to abolish tyranny and extinguish torture. Rome has had the credit of counteracting this dispensation of mercy to the utmost extent of her power, of renewing personal slavery under the pretext of spiritual obedience, of making the temple an avenue to the dungeon, and of riveting the renewed and heavier chains of mankind, by the hand of a pretended religion. It is true that nunneries may afford a place of refuge to destitute young women or deserted old ones; but the good of Romish institutions is always weighed down by an universal preponderance of evil. The vows which bind women to the life of the convent are, in themselves, an intolerable evil; generally taken at a rash and early age, they condemn the wretched creatures either to unavailing regrets, or to a droning dullness of life which makes her little better than the stone she kneels on. The monotonous round of duties without interest, and devotion without utility, and of life spent in reveries and regrets, has broken the hearts of thousands, where it left them any hearts to break. Yet obnoxious as this system is, even in Romish countries, the weakness of our legislature, and the criminality of faction in power suffered nunneries to grow up within the British Islands. Several have been established even of late years; and as, like the Pharisees of old, they compass heaven and earth to gain a proselyte, they contrive to recruit their number.

We are friends to toleration; we should not coerce the Mahometan or the Hindoo, the follower of Confucius, or even the worshipper of the Fetish. If we were not able to convert him by argument, we should never use force; but we should not suffer force to be used against truth, any more than for it. The whole spirit of British law is against the whole spirit of Romish government. We should not prohibit the nunnery, if women were foolish enough to desire to live there; but we should prevent them from being made miserable by their own act, and binding themselves irrecovably by vows, which, in a week, a month, or a year, they might long to break forever. We should altogether prohibit vows. The law of the land makes it penal for any man to impose an oath except by legal authority. The law of the land prohibits a man to sell himself as a slave; for it makes slavery illegal in the land. The law of the land prohibits a man to have power over his own life; for it prohibits suicide, and punishes for attempts to commit it. Yet, by sanctioning the nunnery and its vows, the law sanctions oaths administered by private authority—a complete bondage to superiors—to a most oppressive, though a most useless form of discipline, and virtually sanctions suicide; for in the feebler constitutions the mere routine of the convent life, the confinement, the want of air, and let it be also said, for it is to be said with truth, the exclusion from the possibility of marriage, have killed hundreds and thousands at an early age. We should utterly abolish vows. Nunneries might remain as receptacles for women weary of the world from age, illness, or the loss of their connexions. We should not object to see Protestant houses of refuge, places of quiet and secure retirement, for respectable women no longer able to take a part in general life, or for young women willing to combine their narrow means and live with some of the comforts of a respectable situation in society. But we should altogether prohibit any form of obligation, whether public or private, whether statutory or mental, which would compel them to remain within the walls an hour after they desired to leave them. The Popish nunnery, with its irrevocable vows, is wholly incompatible with human improvement and human happiness.

MR. CATLIN AND HIS HORSE CHARLEY.

In a former number of our magazine, we gave an incident, extracted from Mr. Catlin's interesting account of his adventures among the western Indians. We now add another story from the same work. The writer is giving an account of a long journey through the wilds of the far west.—*Merry's Museum.*

'On this journey, while Charley and I were twenty five days alone, we had much time, and the best of circumstances, under which to learn what we had as yet overlooked in each other's characters, as well as to draw great pleasure and real benefit from what we already had learned of each other in our former travels.

'I generally halted on the bank of some little stream, at half an hour of sunset, where feed was good for Charley, and where I could get wood to kindle my fire, and water for my coffee. The first thing was to undress Charley, and drive down his picket to which he was fasted, to graze over a circle that he could inscribe at the end of his laso. In this wise he busily fed himself until nightfall; and after my coffee was made and drank, I uniformly moved him up, with his picket by my head, so that I could lay my hand upon his laso in an instant, in case of any alarm that was liable to drive him from me.

'On one of these evenings, when he was grazing as usual, he slipped the laso over his head, and deliberately took his supper at his pleasure, wherever he chose to prefer it, as he was strolling around. When night approached, I took the laso in hand, and endeavored to catch him; but I soon saw he was determined to enjoy a little freedom; and he continually evaded me until dark, when I abandoned the pursuit, making up my mind that I should inevitably loose him, and be obliged to perform the rest of my journey on foot. He had led me a chase of half a mile or more, when I left him busily grazing, and returned to my little solitary bivouac, and laid myself on my bear-skin and went to sleep.

'In the middle of the night I waked, whilst I was lying on my back, and on half opening my eyes, I was instantly shocked to the soul by the huge figure, as I thought, of an Indian, standing over me, and in the very act of taking my scalp! The chill of horror that paralyzed me for the first moment, held me still till I saw that there was no need of moving—that my faithful horse Charley, had 'played shy' till he had 'filled his belly,' and had then moved up, from feelings of pure affection, or from instinctive fear, or possibly from a due share of both, and taken his position with his fore feet at the edge of my bed, with his head hanging directly over me, while he was standing, fast asleep!

'My nerves, which had been most violently shocked, were soon quieted, and I fell asleep, and so continued until sunrise in the morning, when I waked, and beheld my faithful servant at some considerable distance, busily at work picking up his breakfast amongst the cane-brake, along the banks of the creek. I went as busily at work preparing my own, which was eaten; and after it, I had another half hour of fruitless endeavors to catch Charley, whilst he seemed as mindful of mischief as on the evening before, and continually tantalized me by turning round and round, and keeping out of my reach.

'I recollected the conclusive evidence of his attachment and dependence, which he had voluntarily given in the night, and I thought I would try them in another way; so I packed up my things, and slung the saddle on my back, and taking my gun in my hand, I started on my route. After I had advanced a quarter of a mile, I looked back and saw him standing, with his head and tail very high, looking alternately at me and at the spot where I had been encamped, and left a little fire burning.

'In this condition he stood and surveyed the prairies around for a while as I continued on. He at length walked with a hurried step to the spot, and seeing every thing gone, began to neigh very violently, and at last started off at the fullest speed, and overtook me, passing within a few paces of me, and wheeling about at a few rods distance in front of me, trembling like an aspen leaf.

'I called him by his familiar name, and walked up to him with the bridle in my hand, which I put over his head, as he held it down for me, and the saddle on his back, as he actually stopped to receive it. I was soon arranged, and on his back, when he started off upon his course as if he was well contented and pleased, like his rider, with the manœuvre which had brought us together again, and afforded us mutual relief from our awkward positions. Though this alarming freak of Charley's passed off and terminated so satisfactorily, yet I thought such rather dangerous ones to play, and I took good care, after that night, to keep him under my strict authority, resolving to avoid further tricks and experiments, till we got to the land of cultivated fields and steady habits.'

EMPLOYMENT OF WOMEN AND CHILDREN IN COAL MINES.

We have just received two huge blue books, being Parts I and II of the 'Appendix' to the parliamentary '*Commission on Children's Employments.*' Each 'part' consists of nearly 900 folio pages. Part I is illustrated by some lithographic sketches of men, of women, of children, employed in what we may term 'brute labor' and 'brute transport.' Here are women harnessed to coal carts, and dragging them through seams of coal from 22 to 28 inches, only, in height,—working their burdens, some backward, others forward, over the dismal perforations, rather than roads, with a dip of 1 foot in 3, to 1 foot in 6. This infamous, this disgusting, this unsexing employment is exacted, at this day, of wretched, but miserably poor and untiringly industrious women (!) in some of the mines of Scotland, and the north of England, under circumstances to which at present we cannot trust ourselves further to allude. We shall speedily recur to the subject, however, more at large. In mines in Lancashire, boys are employed, some in pushing, others in dragging loaded coal trucks through those miserable seams or galleries—the pushers becoming *bald*, from the friction of their heads against the trucks; the draggers maimed from hauling it on their hands and knees—and both these employments are habitual! In mines in Rochdale and in the vicinity of Preston and Macclesfield, miners work at the coal in positions and under restraints and confinement, as to space for their exertions, which shock belief, but are terribly exemplified in the rude but effective lithographs at page 158, &c., of part I.—One of the men shown (and of all represented in the cuts it is said (p. 159) that 'they generally work 'naked''—) is as destitute of all habiliments as a native of the Washington Islands. He was found working 'in a mine not more than from 18 to 20 inches in thickness. His chest was brought down so as almost to rest upon the thigh, and the head bent down almost to the knee!'—How strange that £20,000,000 of money should have been heaped upon the fetters of negro slaves in the West Indies in order to break them, and that not one indignant tongue should have yet been heard within the walls of Parliament, to denounce a legalized, or at least permitted system of physical degradation to men, of moral ruin and bodily torture to women, of barbarous captivity and toil to children, for which the bondage of Egyptian task-masters, the tyranny of European 'overseers' and the humiliations of Moorish slavery have supplied no parallel, and can suggest no type!—*London Morning Herald.*

CONFORMITY.—A New Volume. By Charlotte Elizabeth.
Chapters on Church Yards.—by Caroline Southey; authoress of Solitary Hours, &c. &c 12mo; this day published.
War and Peace, by Wm. Jay.—the evils of the first—also a plan for preserveing the last, by Wm. Jay. 12mo. just published.
D'Aubigne's Reformation. vol 3 recieved and for sale, by TAPPAN & DENNET. march 5

HUNCHBACK OF NOTRE DAME—By Victor Hugo: with a sketch of the life and writings of the Author, by Fredrick Shoberl, in 2 vols. For sale by TICKNOR, Agent, corner of Washington and School streets. m 19

BOSTON CIRCULATING LIBRARY.—Recently added: The Edinburg, Quarterly, Westminster, and London Quarterly Reviews; Blackwood's, Bently's and the Dublin University Magazines; The North American Review for April; also a large supply of Bulwer's New Novel; for sale by W. CROSBY & CO, 118 Washington st. a 23

NEW BOOKS.—The Climate of the United States, and its epidemic influences, based chiefly on the records of the Medical Department and Assistant General's office, United States army. By Samuel Forry, M. D.
The Zincali, or an account of the Gypsies of Spain, with an original collection of their songs and poetry. By George Barron, 'late Agent of the British and Foreign Bible Society in Spain.'
The Daughters of England.—Their position in society, character and responsibilities.—By Mrs. Ellis.
Miscellaneous Poems—By Mrs. Jane E. Locke.—Zanoni, a Tale, by Sir Edward L. Bulwer, 2 vols, 12mo.
The Western Juvenile Harp, arranged for Sabbath and other Schools, by P. Frost.
The Man of Two Worlds, by Dr. William A. Alcott, author of House I live in &c.
Motte Travels—No. 5 of Ure's Dictionary of Arts Manufacturers and Mines,—No. 14 Boz's Works, do Coopers Sea Tales and Encyclopedia Americana.
Sold wholesale andretailby SAXTON & PEIRCE, 133 Washington street. ap 30.

CLOTH STORE AND TAILORING ESTABLISHMENT, at 44 Washington street, 10 doors north of the Post Office.
JOHN H. PRAY offers to purchasers, at the lowest prices for cash or approved credit, his customary large assortment of German, French, English and American Woollen Goods and Summer Stuffs, for gentlemen and boy's wear. Also, Vestings of all sorts, and Trimmings for garments of the best qualities.
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DICKENS WORKS FOR $4.—Pickwick Club, Nicholas Nickleby, Sketches Oliver Twist, Humphrey,s Clock, Barnaby Rudge, by Charles Dickens in a readable type and on good paper, for sale by J. MUNROE, & CO. 134 Washington st. a 23

HAHNEMANN.—Doctrine et traitement Homœopathique des maladies chroniques traduit de L'Academie royale de Medicine, in 2 vols.
Traite de Matiere Medicales, ou de L'Action pure des Medicamens Homœpathiques, in 3 vols. Just received from Paris, and for sale at TICKNOR'S, corner of Washington and School streets. may 7

NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and Vestings, and all other articles usually found in a Merchant Tailors establishment.
The above stock is fresh, and of the most desirable styles. All garments sold for prices, and made in a manner, that shall not be surpassed for cheapness and goodness by any other establishment in the city.—Friends and the public are invited to call. 3m a23

BOOKS—Selections from the writings of Fenelon, by Mrs Follen; selections from the works of Jeremy Taylor; Eutopia, or History of King Richard 3d, by Sir Thos. More; Feltham's Resolves, divine moral and political; Latimer's Select Sermons; Ware's Discourses; Ware's Hints on Extemporaneous Preaching; Watson's Apology for the Bible; Meditations for the afflicted and sick; Nature and design of a Christian Church, by late Rev. Jos. Lothrop, D. D., with remarks on the Lords Supper by another hand; Luther and his times; Cranmer and his times; Tucker's Light of Nature; Paley's works complete; Moral and Spiritual Culture; by Rev. R. C. Waterston; Biblical Dialogues, in 2vols, by Susanah Rawson; Krummacher's Parables; Butler's Analogy—Combe on the Constitution of Man—Livermore's Commentary; Wilberforce's Correspondence. For sale at SIMPKINS'S, 21 Tremont Row. m21

FOR SUNDAY SCHOOLS—Channing's Catechism—the Worcester Association Catechism—Bible Biography, in the form of Questions, with references to Scripture for answers—Allen's Questions, 3 parts—Gaulladet's Childs Book on the Soul; Gaulladet's Class Book of Natural Theology—Outlines of Scripture Geography, with an Atlas, by J. E. Worcester—Parley's Bible Geography; Hildreth's Lives of the Apostles—Cummings Questions on the New Testament—also, the Chapel Hymn Book—for sale at SIMPKINS'S, 21 Tremont Row. m7

CHURCH LAMPS, COMMUNION WARE, &c.—The subscribers offer for sale a complete assortment of Lamps, suitable for lighting Churches, Halls, Houses and Stores—including the new Solar and Hydrostatic, which are the best and cheapest Lamps now in use.
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NEW BOOKS.—Sketches of Foreign Travel and Life at Sea, including a cruise on board a man of war, as also a visit to Spain, Portugal, the South of France, Italy, Sicily, Malta, the Indian Islands, Continential Greece, Liberia and Brazil; and treatise on the Navy of the United States; by Rev Charles Rockwell, late of U S Navy; 2 vols.
Tecumseh, or The West Thirty Years Since; by George H Colton.
A Voice to Youth, addressed to Young Men and Ladies; by Rev J M Austin.
Just received by W. CROSBY & CO, 118 Washington st. a23

EASY LESSONS IN PERSPECTIVE.—Including instructions for sketching from nature.
It is the object of this book to explain the elements of Perspective, together with the art of sketching from nature, in a familiar manner, so as to render them intelligible to the young, and those not skilled in mathematics and geometry. It is believed that any one having a competent skill in drawing, may gain from this book all the knowledge requisite to sketch from nature correctly. For sale by S. G. SIMPKINS, 21 Tremont Row. a 16

MONTHLY MISCELLANY of Religion and Letters, for May—Contents—the Opening of the Seals—'Mere Morality' and 'No Religion,' a Sermon by Rev. H. W. Bellows, of New York; Sayings and Doings at Home—Abraham's Meditations—Spheres of Life—an Address spoken at the funeral of the Rev. George Whitney, by Rev. George Putnam; Visit to a Cotton Mill, or illustrations of Life—Notices of recent Deaths—Notices of Books—Intelligence, &c—published by WM. CROSBY & CO, 118 Washington st. m7

NEAL'S HISTORY OF THE PURITANS.—Or the rise, principles, and sufferings of the Protestant Dissenters, to the glorious era of the Revolution, abridged; in 2 volumes, by Edward Parsons; with a life of the author, by Joshua Toulman, D. D. 2nd ed., for sale by J. MUNROE & CO., 134 Washington st. a 30

GYPSIES OF SPAIN. The Zincali; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, 2 vols. in 1. This day published, and for sale by W. CROSBY & CO. 118 Wash. st. a 2

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This edition is printed in handsome octavo form, on clear white paper, and is elegantly embellished with numerous steel engravings, from designs by Cruikshank and others, and a superb Kit Kat portrait of the author—the numbers already issued contain the Pickwick Papers.
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WARE ON THE CHRISTIAN CHARACTER—New and improved edition, on the formation of the Christian character, addressed to those who are seeking to lead a religious life, by Henry Ware, Jr. D. D. twelfth edition, beautifully bound in cloth and stamped—this day published by
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[From the Christian Watchman, (Baptist) Boston.]
We can assure our teachers that they will find it well worth reading. It is systematic, logical, and philosophical. The part of it which relates to the Jewish history is highly valuable, as well as other portions which are less original in the general course of thought. Its general tenor and spirit is such as commend it to a reflecting and discriminating mind.

[From the Presbyterian, Philadelphia.]
We regard the whole performance as the effort of an enlightened and logical mind; it has freshness; its style is classical; it is not in the common place routine of most modern books. If it does not present new ideas is exhibits them under a new aspect. It is in a word a book that may be read with much profit by those who find themselves troubled with doubts about the truth of Divine Revelation. We have ourselves read it with more than ordinary interest, and we propose to give it a second perusal, which we are sure it will bear.

Recently published by Tappan & Dennet.
An Appeal to the Child of Many Prayers, on Questions Concerning the Great Salvation, 18mo. cloth.
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Foreign Travel and Life at Sea, by Charles Rockwell late of the U. S. Navy. 2 vols. 12mo.
The Great Awekaning.—A History of the Revival of Religion in the Times of Edwards, Whitefield, Sewall and Tennent. By Rev. Joseph Tracy. 2nd Edition 8vo., cloth with Portraits.—*Boston Recorder.*

NEW BOOKS.—Borrow's Gypsies—This day received by TICKNOR, Agent, corner of Washington and School st. The Zincall; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, late Agent of the British and Foreign Bible Society in Spain—also recieved as above. The Crisis of Heaven's Love and Earth's Hate, in the trial and crucifixion of the Lord Jesus Christ; by Enoch Mack.
Periodicals for April, already received—The Lady's Book; Graham's Magazine; The Dial. my 21

PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

LIVERMORE'S COMMENTARY.—In press the second volume comprising Mark, Luke, John, will be ready in a few weeks, also a new edition of the first volume comprising Matthew, will be published next week. NO. 134, Washington st. opposite School st. a 16

SEVENTY FIVE CENTS!—A large assortment of Bronze, Fawn and Black Kid Ties, at the low price of seventy-five cents a pair—this day received at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m7

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CRITICAL ESSAYS ON SPECULATIVE PHILOSOPHY—Critical Essays on a few subjects connected with the history and present condition of Speculative Philosophy, by Francis Bowen, A. M., 12mo.
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